Atharvaprāyaścittāni. Text mit Anmerkungen von Prof. JULIUS VON NEGELEIN, University of Kœnigsberg, Germany.

Oṃ namo 'tharvavedāya[1] ‖ athā 'to yājñe karmaṇi prāyaścittāni vyākhyāsyāmo vidhy-aparādhe[2] | sarvatra[3] punaḥ kāryaṃ[4] kṛtvo 'ttarataḥ prāyaścittaṃ prāyaścittaṃ vā kṛtvo 'ttarataḥ samādhānaṃ[4] | yat pūrvaṃ prāyaścittaṃ karoti gṛhaiḥ paśubhir evai 'naṃ samardhayati | yad uttarataḥ svargeṇai[5] 'vai 'naṃ[5] tal lokena samardhayati[6] | katham[7] agnīn ādhāyā 'nvāhārya

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[1] B oṃ namo brahmavedāya C oṃ namo gaṇeśāya ‖ atharvavedāya namaḥ ‖ [2] A °yarādhe; dafür setzt K. Ś. 25. 1. 1 folg.: karmopapāte und fügt hinzu: sa ca catuḥprakāro bhavati akaraṇaṃ nyūnakaraṇam atiriktakaraṇam ayathākaraṇaṃ ce 'ti; Āśv. Prāy. 1b: . . . śrautaprāyaścittāni . . . vihitā-'karaṇe anyathā-karaṇe ca bhavanti | Śrautaprāyaścittacandrikā 1. 1: śrauta-karmasu bhrama-pramādābhyām akaraṇasyā 'nyathākaraṇasya vā saṃbhāvitatvena karmaṇām asāṃgatvā-''pattiśaṃkayā lokānām apravṛtter aśakyā-'nuṣṭhāna-lakṣaṇam apramāṇyaṃ prasajyeta | ato 'karaṇā-'nyathākaraṇa-doṣa-duṣṭāny api karmāṇi kṛta-prāyaścittāni sāṃgāni bhavaṃtī 'ti karma-nirvāhakāni prāyaścittāny ucyaṃte | yathā ''hur ācāryapādāḥ | prāyo vināśa-paryāyaḥ | sa cā 'py akaraṇād bhavet | anyathākaraṇād vā [pi] tat-saṃdhā ''cittiko 'cyate | tāni dvividhāni maṃtrāmnātāni gaṇāmnātāni ca | maṃtra-liṃgenā ''mnātāni maṃtrā-''mnātāni | ābhi[r] gīrbhir ity ādīni gaṇenā ''mnātāni miṃdādi-gaṇādīni | *prāyaścitta-homakālās* trayaḥ | pradhāna-sauviṣṭakṛt-samiṣṭa-yajuṣāṃ prāg ity evam-ādayaḥ | iṣṭi-rūpāṇi prāyaścittāni upakrāṃte-'ṣṭau samāptāyāṃ bhavaṃti | . Zwei Arten der Sühne: s. Anm. 6. [3] B sarva [4] B kāryaṃ kṛtvo 'ttarataḥ samādhānaṃ [5] C svagnaṃ [6] Nach K. Ś. 25. 1. 1 sollen rituelle Verfehlung und Sühne gleichzeitig erfolgen; vgl. Agn. Prāy. 1b: vidhy-aparādhe prāyaścittiḥ | vihitasyā 'karaṇe anyathā-karaṇe prāyaścittiḥ karttavyā 'parādhe sati tad-arthatayā vihitam asti cet tad eva karttavyaṃ | tan nā 'sti ced vyāhṛtihomaḥ karttavyaḥ | kālas tu prāyaścittānāṃ nimittā-'nantaraṃ | ṛṣṭā-'bhāve pratinidhiḥ; dazu Comm.: mukhyasyā 'bhāve pratinidhir upādātavya eva | pratinidhiḥ sadṛśaḥ | ājya-payasoḥ parasparaṃ pratinidhitvaṃ | yathāha kauṃḍinyaḥ | . . . . tādṛśa-yathoktavastv-alābhe tu grāhyaṃ (|) tad-anukāri yad yavā-'bhāve tu godhūmā (!) vrīhy-abhāve tuśāle tu śāvelaya iti manuḥ (corrupt!). [7] Vgl. Ait. Brāhm. 7. 12. 4.

śrapaṇam[8] āharet | katham iti | prāṇā[9] vā[9] ete[9] yajamānasyā 'dhyātmaṃ nidhīyante yad agnayas | teṣu huteṣu dakṣiṇāgnāv[10] ājyāhutiṃ[10] juhuyād agnaye 'nnādāyā 'nnapataye svāhe 'ti | katham agnīn ādhāya pravasati[11] | yathai 'nān[12] na virodhayed[13] api ha[14] śaśvad[14] brāhmaṇanigamo bhavati | prāṇān vā eṣo 'nucarān[15] kṛtvā carati yo 'gnīn ādhāya pravasatī[16] 'ti | katham agnīn ādhāya pravatsyan[17] proṣya vo 'patiṣṭheta[17] | tūṣṇīm eve 'ty āhus | tūṣṇīṃ vai[18] śreyāṃsam[19] ākāṅkṣanti[19] | yadi manasi kurvītā[20] 'bhayaṃ vo[21] 'bhayam[21] me 'stv ity abhayaṃ hai 'vā 'sya bhavaty evam upatiṣṭhamānasya || ekavacanam ekāgnau[22] | purā chāyānāṃ[23] saṃbhedād[24] gārhapatyād āhavanīyam[25] abyuddharen[25] | mṛtyuṃ vai pāpmānaṃ chāyāṃ tarati[26] | sampraiṣaṃ kṛtvo[27] 'ddharā "havanīyam iti | sampraiṣavarjam ekā-'gnau || 1 || vācā tvā hotrā prāṇenā[28] 'dhvaryuṇā[29] cakṣuṣo 'dgātrā[30] manasā brahmaṇā śrotreṇā "gnīdhreṇai[31] 'tais tvā pañcabhir ṛtvigbhir daivyair abhyuddharāmy[32] | uddhriyamāṇa uddhara pāpmano mā yad avidvān yac ca vidvāṃś cakārā[33] | 'hnā yad enaḥ kṛtam asti pāpaṃ sarvasmād[34] enasa uddhṛto[34] muñca tasmād iti sāyaṃ | rātryā yad enaḥ kṛtam asti pāpam[35] iti prātar | amṛtā-"hutim amṛtāyāṃ juhomy agniṃ pṛthivyā adityā upasthe | tayā 'nantaṃ lokam ahaṃ jayāmi prajāpatir yaṃ prathamo jigāyā | 'gnir[36] jyotir jyotir

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[8] B śravaṇam [9] A prāṇapṛte [10] B °ṇāgnādyāv āhutiṃ [11] Ait. Brahm. l. c. 8. [12] A yathai 'nāṃ B yathai 'nān [13] BC navarohayed [14] A hayaśa B ha śaśva C ha śaśvat [15] A navarānū B nucaran [16] B prasavatī; — es ist zu unterscheiden zwischen der mindestens über eine Nacht sich hinausziehenden, vorübergehenden Ortsveränderung (Ap. 6. 24. 1) und der dauernden Übersiedelung (Āp. 6. 28. 1). [17] AB pravatsyan proṣyaṃś co 'patiṣṭheta BC ... co 'bhayaṃ haivāsyupatiṣṭheta (D °tiṣṭhet). Vielleicht: pravatsyan proṣivāṃś co 'patiṣṭhetā 'bhaye hai 'va syām iti [18] A cai 'va [19] A śreyāsaṃm ākāṃkṣaṃti B śreyāsa kāmāṃkṣaṃti C śreyāṃsaṃm ākāṃkṣaṃti [20] C kurvīto [21] fehlt bei B [22] Dieser, wie mir scheint, ohnehin anfechtbare Passus ist bei C verderbt. [23] B chāyāṃnāṃ [24] A saṃbhedanād; vgl. die Zeitbestimmung Āp. 6. 1. 2: adhivṛkṣasūrya āviḥsūrye vā ... [25] D °yam iti bhyuddharen [26] In den Mss. verderbt. Verbessert nach Ait. Brāhm. 7. 12. 3. [27] B kṛtvā [28] B māṇonā [29] A dvaryuṇa [30] B °dgātra [31] BCD °gnīdhrīyeṇai°; vergl. Āp. 6. 1. 6 ff. [32] B °rābhy [33] Āp. 6. 1. 7. Dieser Passus ist bei B verderbt: | uddharāmy udhṛtyamāṇa uddharaṇa pāpmano mā yad vidān yac ca vidvāṃś cakārā |' C wie A, nur: pāpmāno [34] A sarvasmāt pāpmāno dhṛto BD sarvasmād enasa uddhṛto C sarvasmād enasamuddhṛto D sarvasmād uddhṛto [35] B pāpasarvaṃ [36] Āp. 6. 1. 8.

agnir iti sāyaṃ | sūryo jyotiḥ jyotiḥ sūrya[37] iti prātar | hiraṇyam antar dhārayed | ārṣeyas tat paśyann āhavanīyam abhyuddhared | atha[38] yasyā ''havanīyam abhyuddhṛtam āditya 'bhyastam iyāt kā tatra prāyaścittir[39] | darbheṇa hiraṇyaṃ baddhvā paścād dhārayed | ārṣeyas[40] tat paśyann agnim[41] āhavanīyam abhyuddhared | atha yasyā ''havanīyam abhyuddhṛtam āditya 'bhyudiyāt kā tatra prāyaścittir | darbheṇa rajataṃ baddhvā purastād dhārayed[42] ārṣeyas tat paśyann āhavanīyam abhyuddharet | atha yasya sāyam ahutam agnihotraṃ prātar ādityo 'bhyudiyāt kā tatra prāyaścittir | maitraḥ puroḍāśaś carur vā | nityāḥ purastāddhomāḥ saṃsthitahomeṣu mitraḥ pṛthivyā adhyakṣa[43] iti madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed | atha yasya prātar akṛtam agnihotraṃ sāyam ādityo 'bhyastamiyāt kā tatra prāyaścittir | vāruṇaḥ puroḍāśo nityāḥ[44] purastāddhomāḥ[45] | saṃsthitahomeṣu yat kiṃ ce'daṃ varuṇe | 'ti[46] madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed | atha yasya prātar ahutam agnihotram ādityo 'bhyudiyāt kā tatra prāyaścittir | maitraḥ puroḍāśo nityāḥ purastāddhomāḥ | saṃsthitahomeṣu[47] mitraḥ pṛthivyā adhyakṣa iti madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed | āhutī[48] vai 'tābhyām ṛgbhyāṃ juhuyāt || **2** ||

atha yo 'gnihotreṇo 'deti[49] svargaṃ vā eṣa lokaṃ yajamānam abhivahati | nā[50] 'hutvā ''varteta | sa yady āvarteta svargād evai 'naṃ tal lokād āvartetā | 'tha yasyā 'gnihotraṃ hūyamā-

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[37] Āp. 6. 10. 8. [38] B ātha [39] C fügt iti ein. [40] K. Ś. 25. 3. 17. [41] agnim fehlt bei D [42] K. Ś. 25. 3. 20 bestimmt, daß in analoger Weise in östlicher Richtung ein Silberstück aufgehängt werden soll. [43] vgl. Kauś. S. 6. 9. [44] C ni [45] C °ddhomāṃ D °ma [46] AV. 6. 51. 3. [47] B 'saṃsthita° [48] A āhutīṃ C āhutīti [49] *udeti* dem Sinn nach gleich: *prāṅ* udeti; der Adhvaryu wendet sich, nachdem er die zum Agnihotra-Opfer erforderliche Milch auf dem Gārhapatya-Feuer zum Kochen gebracht hat, in östlicher Richtung zum Āhavanīya. Vergießt er dabei die Opferspeise teilweise oder ganz, so darf er nicht etwa rückwärts (nach Westen zu) umkehren, denn das hieße: den Opferherrn von der Himmelswelt wegwenden, den er durch seinen Gang nach Osten dieser entgegenführt; s. Ait. Brāhm. 7. 5 und Komm. dazu; daselbst eine kleine Differenz im Ritual gegenüber dem unseres Textes; vgl. Agn. Prāy. 7 b: punar-unnayane 'yaṃ viśeṣaḥ | prācīna-haraṇe yāvati gate skannaṃ bhavati tāvaty evā 'dhvany upaviśya sthālīm anyena prācī[ṃ] nītvā tatraivo 'paviṣṭa unnayet | na svayaṃ srug vā pratyag gachet | sthālyām api yadā nā 'sti tadā tatraivā ''jyaṃ gṛhītvā (!) unnīya tena homaḥ | [50] D mā

naṃ skandet kā tatra prāyaścittir | apareṇā ''havanīyaṃ dakṣiṇaṃ jānv ācyo 'paviśati | yat srucy atiśiṣṭaṃ syāt taj juhuyād | atha yatrai 'vā 'vaskannaṃ bhavati taṃ deśam abhivimṛjya vimṛgvarīṃ pṛthivīm āvadāmī[51] 'ti prāṅmukho(!) 'paviśyā[52] 'gnir bhūmyām[53] iti tisṛbhir[54] ālabhyā 'bhimaṃtrayetā | 'tha cet sarvam eva skannaṃ syād yac carusthālyām atiśiṣṭaṃ syāt taj juhuyād[55] | athā ''havanīya ājyā-''hutiṃ juhuyād | yan me skannam[56] ity etayarcā | yan me skannaṃ manaso jātavedo yad vā 'skandad dhaviṣo yatra-yatra utpruṣo vipruṣaḥ saṃjuhomi satyāḥ santu yajamānasya kāmāḥ svāhe 'ty | atha yasyā 'gnihotre 'medhyam āpadyeta kā tatra prāyaścittir | apareṇā ''havanīyam uṣṇam iva bhasma nirūhya tatra tām āhutiṃ juhuyāt | tad dhutaṃ cā 'hutaṃ[57] ca bhavati[58] | yac carusthālyām atiśiṣṭaṃ syāt taj[59] juhuyād[60] | atha cec carusthālyām evā 'medhyam āpadyeta kā tatra prāyaścittis | tat tathai 'va hutvā 'thā 'nyām āhūya dohayitvā śrapayitvā tad asmai tatrai 'vā ''sīnāyā[61] 'nvāhareyur | (atha ūrdhvaṃ prasiddham agnihotram) | atha yasyā ''havanīya-gārhapatyāv aṃtareṇa yāno vā ratho[62] vā nivarteta śvā vā 'nyo vā 'bhidhāvet kā tatra prāyaścittir[63] |

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[51] AV. 12. 1. 29. [52] cf. K. Ś. 25. 2. 11. [53] AV. 12. 1. 19. [54] Mit tisṛbhir bricht C ab. Die Lücke reicht bis zu den Worten: tvayā ('gne pṛṣṭham) des Citats MS. 2. 13. 22 c. [55] Vgl. K. Ś. 25. 2. 5—11, wo zugleich des Zerbrechens der sruc gedacht wird; s. auch unten 1. 5. Vgl. Ait. Brāhm. 7. 5. [56] Kauś. 6. 1; Vait. 16. 17. [57] Comm. zu Ait. Brāhm. erklärt: tad etad bhasmana uṣṇatvād dhutam api bhavati | agni-rāhityād ahutam api bhavati | [58] Nach K. Ś. 25. 5. 10 soll man alles, was durch Haare, Würmer, Kot, Berührung von Unreinem, Beschnuppern u. s. w. besudelt ist, in Wasser oder heiße Asche werfen; cf. unten 2. 6; 3. 7; 4. 1; 4. 3. [59] BC tatra [60] cf. Ait. Brāhm. 7. 5. [61] A sīnāyāṃ [62] K. Ś. 25. 4. 19. [63] cf. unten Text und Parallelen von 5. 2; ferner Anm. 143; — Nach K. Ś. 25. 4. 17 f. soll man im allgemeinen bei störendem Eindringen zwischen zwei Feuern u. s. w. von einer Sühne absehen, wenn es sich um das Agnihotra-Opfer handelt; dagegen wird, wenn ein Hund, ein Wildschaf und ein Wildschwein (so geg. Comm.) in den geweihten Raum eindringt, ein Wasserstrahl vorgeschrieben, der vom Gārhapatya- zum Āhavanīya-Feuer führt; cf. unten Anm. 143. Vgl. Āśv. Prāy. 13 b f.: nirupte haviṣi samiṣṭa-yajuṣaḥ pūrvaṃ manuṣyādir yadi vihāram atikramet | tadā yena pathā vyavāyo jātas tena pathā gau[r] netavyā | tato gārhapatyād āhavanīya-paryaṃtaṃ bhasmalekhām udaka-dhārāṃ ca saṃtanuyāt | tantuṃ tanvann (RV. 10. 53. 6) iti maṃtreṇa pratyekaṃ maṃtrāvṛttiḥ || tata āhavanīyam anugamayitvā punaḥ praṇīya yad agne pūrvaṃ ..... vājavatyā (Āśv. 3. 10. 16) tvam agne saprathā asī 'ti (Āśv. 3.10.16) co 'patiṣṭheta | tatas tad eva taṃtram upajīvya

mantravanti ca kāryāṇi sarvāṇy adhyayanaṃ ca yat |
nā'ntarāgamanaṃ teṣāṃ sādhu vichedanād bhayam ||
iti gārhapatyād adhy āhavanīya udatantum[64] niṣiñcan[65] iyāt[66] || tantuṃ tanvan rajaso bhānum anv ihi[67] jyotiṣmataḥ patho rakṣa dhiyā kṛtān || anulbaṇaṃ vayata joguvām apo || manur bhava janayā daivyaṃ janam || taṃnvaṃs tantur upa sedur agne tvaṃ[68] pathā rajasi devayānaḥ[69] | tvayā 'gne pṛṣṭhaṃ[70]

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sūrpādānādi-pāthikṛtiḥ kāryā || samiṣṭa-yajuṣa ūrdhvaṃ cet tadaiva gavā-'tikramā-"dy-upasthānāṃtaṃ kṛtvā karma samāpya tesv evā 'gniṣv anvādhanā-"di-pāthikṛtī kāryā || agninā vyavāye tu pāthikṛty eva || aṣṭākapālaḥ vetthā hi vedho .... sukrato (Āśv. 3. 10. 12) || ā devānām api kalpayātī 'ti (ibid.) anaḍvān dakṣiṇā || tato viṣṇu-smaraṇaṃ || karma-madhyād anyatra puruṣādinā vyavāye manasvatyā caturgṛhīta-homaḥ || baudhāyana-mate[ḥ] karma-madhye dvipadānāṃ catuṣpadānāṃ mārjārā-"dīnām agnimadhye gamane ṛtvig-agnimadhye gamane vā 'dhvaryur nimittā-'naṃtaram aiṣṭikājyā-siddhau ājyaṃ saṃskṛtya sruk-sruvaṃ saṃmṛjya tat-siddhau tenaivā "jyabhāgādy-anaṃtaraṃ yathāsaṃbhavaṃ juhvāṃ sakṛd gṛhītvā "havanīye juhoti || yan ma ātmāno (Āp. 9. 12. 11) °ṇi svāhā || agnaya i° || punar agniś cakṣur adāt (ibid.) °kṣyoḥ svāhā || agnīṃ i° || bhūḥ svāhā || agnaya i° || bhuva svāhā || yām ava i° || suvaḥ svāhā || sūryāye 'daṃ || bhūr bhuvaḥ suvaḥ svahā || prajāpataya i° || oṃ svāhā || brahmaṇe i° || imaṃ me varuṇa (RV. 1. 25. 19; Āśv. 2. 17. 15) tat[t]vā yāmi (Āśv. 7. 4. 3) tvan no agne (RV. 4. 1. 4) iti tisraḥ || taṃtuṃ tanvan ... janaṃ (RV. 10. 53. 6) svāhā || agnaye tantumata i° || udbudhyasvā 'gne ... taṃtum etaṃ (V. S. 18. 61) svāhā || agnaye taṃtumata iṣṭiḥ trayastriṃśat taṃtavo dadhāmi (Āśv. 3. 14. 10) svāhā gharmo devāṃ apyetu svāhā || agnaye tantumata iṣṭiḥ || anv agnir uṣasām ... ātatāna (T. S. 4. 1. 2. 3) svāhā || agna[ye] jātavedasa idaṃ namas || mano jyo° || bhūr agnaye ca pṛthivyai ca mahate ca svāhā || agnaye pṛthivyai mahate i° || bhuvo vāyave cā 'ntarikṣāya ca mahate ca svāhā || vāyave 'ṃtarikṣāya mahate iṣṭiḥ || suvar ādityāya ca dive ca mahate svāhā || ādityāya dive mahata i° || bhūr bhuvaḥ suvaś caṃdramase ca nakṣatrebhyaś ca digbhyaś ca svāhā || caṃdramase nakṣatrebhyo digbhyo mahate i° || sapta te agne samidhaḥ ghṛtena (V. S. 17. 79) svāhā || agnaye vata i° || prajāpate °rayīṇāṃ svāhā || prajāpataya i° || tato viṣṇusmaraṇaṃ || antarāgamanādikāni cin nimittāny apanyupasy āha bhagavān baudhāyanaḥ || miṃdāhutī ca hotavye vyāhṛtyaḥ praṇavādhikāḥ || vāruṇyas taṃtumatyaś cā 'nvagniś ca manasvatī || mahāvyāhṛtayaḥ sapta prājāpatyaṃ tathaiva ca || prasaṃdhānāya yajñasyai 'te maṃtrāḥ prakīrttitāḥ || sapte 'ti sapta te agne iti maṃtroktiḥ || ayaṃ miṃdādi-gaṇaḥ ||

[64] Neben dem Wasserstrahl ist Asche möglich: s. unten Anm. 143 und vgl. Āśv. Prāy. 2 b: gārhapatyād āhavanīya-paryantaṃ bhasma-lekhāṃ udaka-dhārāṃ ca saṃtanuyāt | [65] AB niṣiṃcaṃn D niṣiñciṃt [66] Der Śloka hat zweifellos als Interpolation einen Mantra verdrängt; cf. Āp. 9. 8. 5; Āśv. 3. 10. 15. [67] RV. 10. 53. 6; cf. K. Ś. 25. 4. 19. [68] M. S. 2. 13. 22; Āp. 9. 8. 6. [69] A ebenso, jedoch corrumpiert und ... °jati devayānaḥ; dieser Passus fehlt bei BC. [70] D pṛṣṭhe

vayam āruhemādhā devaiḥ sadhamādaṃ madema ‖ svāhe 'ti sarvatrai 'tat prāyaścittam antarāgamane smṛtam[66] ‖
yajñasya saṃtatir asi yajñasya tvā saṃtatyā saṃtanomi | vasūnāṃ rudrāṇām ādityānāṃ marutām ṛṣīṇāṃ bhṛgūṇām aṃgirasām atharvaṇāṃ brahmaṇaḥ saṃtatir asi brahmaṇas tvā saṃtatyā saṃtanomi[71] | yan me chidraṃ manaso yac ca vācaḥ sarasvatī manyumantaṃ jagāma viśvais tad devaiḥ saha saṃvidānaḥ saṃdadhātu bṛhaspatiḥ ‖ **3** ‖ mā na āpo medhāṃ mā brahma pramathiṣṭana | śuṣyadā yūyaṃ syandadhvam upahūto 'haṃ sumedhā varcasvī | mā no medhāṃ mā no dīkṣāṃ mā no hiṃsiṣṭaṃ yat tapaḥ śivā naḥ samsvaṃta āyuṣe śivā bhavantu mātaraḥ[72] | namas te pathyā revati[73] svasti mā parāyaṇaḥ[74] | svasti mā punarāyaṇaḥ[75] | mā na āpo medhām[76] | punar maitv indriyam[77] iti ca ‖ 4 ‖ atha yasyā "havanīyo[78] 'gnir[78] jāgṛyād gārhapatya upaśāmyet kā tatra prāyaścittir[79] | yat

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[71] Nach Bl.s Conc. nicht zu belegen. [72] Soweit AV. 19. 40. 1 ff. Das Folgende ist korrupt. [73] Vielleicht ist an RV. 5. 51. 14 b gedacht. [74] B parāṇāyaḥ [75] A svastimāpunarāṇayaḥ; gemeint ist vielleicht svasti mā saṃpāraya s. Conc. — B svasti mā punarāṇayaḥ. Die Mss. lassen mā weg. [76] AV. 19. 40. 2; D wiederholt: mā no medhāṃ (B vedhāṃ) [77] AV. 7. 67. 1. [78] cf. in dem parallelen Passus des Ait. Brāhm. 7. 4: °nīye hā 'gnir [79] K. Ś. 25. 3. 5; Agn. Prāy. 11 a: āhavanīye ced dhriyamāṇe gārhapatyo 'nugachet svebhya eva (pra[?]va) kṣāmebhyo maṃtheyur anugamaye tv itaraṃ kṣāmābhāve bhasmanā 'raṇī saṃspṛśya maṃthayet | vidyamāna āhavanīye gārhapatyo yady anugacchet tadā (!) anugataṃ gārhapatyam utpādayiṣyāmī 'ti saṃkalpya bhasmanā 'raṇī lepayitvā tato maṃthayet | ito jajñe prathamam .... prajānann (VS. 13. 34) iti pratiprayatnaṃ maṃtrāvṛttiḥ | ; vgl. Āśv. Prāy. 5 b: āhavanīye dhriyamāṇe gārhapatyo 'nugacchet tadā tadīyo-'lmukebhyo maṃthayeyuḥ | āhavanīyam anugamayet ‖ ulmu[kā]-'bhāve bhasmanā 'raṇī saṃspṛśya (!) ito jajñe prathamam ..... prajānann (Āśv. S. 3. 12. 22) iti maṃthayeyuḥ | nā 'nyatra maṃtraḥ | tato gārhapatyād āhavanīyaṃ praṇīya agne samrāḍ iṣe ..... dadha (Āśv. Ś. 3. 12. 23) ity upatiṣṭheta ‖ tataḥ prākṛtaṃ karma samāpya tapasvatīṣṭiṃ kuryāt | athavā "havanīyād eva (!) āhavanīyaṃ praṇīya dakṣiṇāgneś cā "haraṇaṃ kṛtvā prākṛtaṃ tapasvat[ī]ṣṭiḥ ‖ athavā sababhasmānam āhavanīyaṃ dakṣiṇato vihāraṃ gatvā gārhapatyā-"yatane nidhāya tataḥ prāṃcam āhavanīyam uddharet ‖ homaṃ samāpya tapasvatīṣṭiḥ | tasyāṃ pradhāna-devatā agnis tapasvān janadvān yāvakavān | āyāhi tapasā janeṣv agne .... dadat (Āśv. 3. 12. 27) ‖ cf. Āśv. Prāy. 10 a: āhavanīye dhriyamāne anvāhita-gārhapatyanāśe dakṣiṇena vihāraṃ sarvam āhavanīyaṃ gārhapatyāyatane (!) ānīya āhavanīyaṃ praṇīya pūrvavat prāyaścittaṃ hutvā gārhapatyasya paścād upaviśya mamāgne varca (RV. 10. 128. 1) ity ādinā trīṇi kāṣṭhāny ādhāya vyāhṛtyupasthānaṃ kṛtvā "havanīye 'nvādhāno-'pasthāne kuryāt | cf. Agn. Prāy. 12 a: yadi gārhapatyo 'nugacched anvāhitaṃ gārhapatyam anugatam utpādayiṣyāmī 'ti saṃkalpya gārhapatyā-'nugata-bhasmanā pradhānā-'raṇī

prāñcam udvartayati tenā "yatanā[c] cyavate[79] yat pratyañcam asuravad yajñaṃ tanoti | yad anugamayatī "śvarā vai 'naṃ tat prāṇā[80] hāsyur[80] iti[81] vā[81] | 'tha nu katham[82] iti | sabhasmakam āhavanīyaṃ[83] dakṣiṇena[84] dakṣiṇāgniṃ parihṛtya gārhapatyasyā "yatane pratiṣṭhāpya tata āhavanīyaṃ[84] praṇayed[85] | bhadrād abhi śreyaḥ prehī[86] 'ty etayarcā gārhapatya[87] ājyaṃ[87] vilāyo 'tpūya caturgṛhītaṃ gṛhītvā "havanīya-gārhapatyāv antareṇa vyavetya juhuyād | ayaṃ no agnir adhyakṣa iti dvābhyāṃ[88] etena u vā asya saṃtvaramāṇasyā "havanīya-gārhapatyau janitā vayaṃ mā loko 'nusaṃtanutām ity | etena ha vā asya saṃtvaramāṇasyā "havanīyagārhapatyau[89] pāpmānam apahataḥ | so 'pahatapāpmā jyotir bhūtvā devān[90] apy etī[91] 'ti | athā "havanīya ājyāhutiṃ juhuyād asapatnaṃ purastād[92] ity etayarcā | 'tha yasyā 'gnihotraṃ śrapyamāṇaṃ viṣyandet[93] tad adbhir upaninayet[94] | tad anumantrayate | pṛthivīṃ turīyam[95] ity etābhiḥ | pṛthivīṃ turīyam[95] manuṣyān[96] yajño 'gāt | tato mā draviṇam āṣṭa[97] | aṃtarikṣe turīyaṃ[95] | divi turīyam[95] | (apsu[98] turīyam | apsv[99] ity[99] āha[99] bhūtāni tāni | devān yajño 'gāt[100] | tato mā draviṇam āṣṭa[101] |) trātāram indram | yayor ojase | 'ti[102] cai "tā viṣṇu-varuṇa-devatyā ṛco japati[103] | yad vai yajñasya viriṣṭaṃ tad vaiṣṇavaṃ | yad guṣpitaṃ[104] tad vāruṇaṃ[105] | yajñasya vā[106] ṛddhir[106] | bhūyiṣṭhāṃ ṛddhim āpnoti yatrai 'tā viṣṇu-varuṇa-devatyā ṛco japaty[107] | athā 'dbhuteṣv etā eva

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saṃspṛśya mathitvā "yatane nidhā[ya] bhūr iti upasthānādi vrato-'pāsanīya-yajur-japāṃtaṃ samānaṃ |

[79] A cyavaṃte [80] vielleicht prāṇā jahyur gemeint; Opt. des s-Aorist. [81] D iti dve [82] B vā 'tha m [83] D °ya [84] B läßt diese und die inzwischenliegenden Worte aus. [85] cf. Gop. Brāhm. 1. 3. 13. [86] AV. 7. 8. 1. [87] ABCD lesen: gārhapatyā-"jyaṃ [88] Kauś. S. 89. 13. Hier lesen ABCD: AD etena ha vā asya saṃtvaramāṇasyā "havanīyagārhapatyau B ebenso, nur saṃtvaramāṇasyā° C etena vahavā — — — caramāṇasyā " [89] Hier schieben BC von neuem ein: B janitā (C: janisā) vayaṃ mā loko nusaṃtanutām ity etena ha vā asya saṃtvaramāṇasyā "havanīyagārbapatyau (C: °tyo) [90] BCD devānām [91] ACD etv B eṃtv [92] AV. 19. 16. 1. [93] cf. Ait. Brāhm. 7. 5. 2: yasyā 'gnihotram adhiśṛtaṃ skandati vā viṣyandate vā ...; cf. unten Anm. zu 4. 3. [94] vgl. oben Anm. 55. [95] cf. Conc. °vīṃ tṛtī° [96] BD devān [97] ACD āriṣṭam B āriṣṭaṃm [98] Daß hier eine Interpolation beginnt, ist logisch selbstverständlich, textkritisch aber interessant; dieselbe fehlt bei D. [99] A aśvinyāha B aśvityāha [100] AC aṃgāt B gāt [101] ABC āriṣṭaṃ [102] AV. 7. 25. 1. [103] BCD statt dessen: yatrai 'tā viṣṇu(r)varuṇa-devatyā ṛco japanti [104] A duṣitam C uṣitam [105] C varuṇam [106] B vatya ṛddhi [107] BD japaṃty

tisro japet | tisro japet ‖ 5 ‖ iti[108] yajñaprāyaścittasūtre *prathamo 'dhyāyaḥ samāptaḥ*[108] |

atha yasya puroḍāśe 'medhyam āpadyeta kā tatra prāyaścittir | ājyenā 'bhighāryā 'psv antar[109] iti sakṛd evā 'psu hutvā 'thā ''havanīya ājyā-''hutī juhuyād asapatnaṃ purastād[110] ity etābhyām ṛgbhyām | atha yasya puroḍāśaḥ kṣāmo bhavati kā tatra prāyaścittiḥ | so 'gnaye kṣāmavate 'ṣṭākapālaṃ puroḍāśaṃ nirvapen[111] | nityāḥ purastāddhomāḥ | saṃsthitahomeṣu pṛtanājitaṃ sahamānam[112] iti madhyata opya tathā saṃsrāvabhāgaiḥ saṃsthāpayed | athā ''havanīye tābhyām ṛgbhyām | atha yasyā 'gnihotraṃ tṛtīye nityahoma-kāle[113] vichidyeta kā tatra prāyaścittiḥ | so 'gnaye tantumate 'ṣṭākapālaṃ puroḍāśaṃ nirvapen[114] | nityāḥ purastāddhomāḥ | saṃsthitahomeṣu tvam agne saprathā asi juṣṭo hotā vareṇyaḥ | tvayā yajñaṃ vitanvata[115] iti madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed | asapatnaṃ purastād[110] ity etābhyām ṛgbhyām | atha yasya[116] sāṃnāyyaṃ[117] vyāpadyeta kā tatra prāyaścittiḥ | prātardohaṃ[118] dvaidhaṃ kṛtvā tena yajetā[119] | 'tha āhavanīya ājyā-''hutiṃ juhuyāt trātāram indram[120] ity etayarcā | prātardohaṃ ced apahareyuḥ sāyaṃdohaṃ dvaidhaṃ kṛtvā tena yajetā | 'thā ''havanīya ājyā-''hutiṃ juhuyāt trātāram iṃdram[120] ity etayarcā | 'tha cet sarvam eva sānnāyyaṃ[121] vyāpadyeta kā tatra prāyaścittir | aindraṃ puroḍāśaṃ māhendraṃ vā sānnāyyasyā[122] ''yatane pratiṣṭhāpya tena yajetā | 'thā ''havanīya[123] ājyā-''hutiṃ juhuyāt trātāram indram[120] ity etayarcā | 'tha yasya havīṃṣi vyāpadyeran kā tatra prāyaścittir | ājyasyai 'tāni nirupya[124] tena yajetā | 'thā ''havanīya ājyā-''hutiṃ juhuyāt trātāram indram[120] ity etaya

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[108] D ity atharvavede vaitānasūtre prāyaścitta-prāsaṃge navamo 'dhyāyaḥ ‖ [109] AV. 1. 4. 4. [110] AV. 19. 16. 1. [111] cf. Brahm. Prāy. 67a: yad agnaye kṣāmavate 'ṣṭākapālaṃ nirvapet yai 'vā 'sya kṣāmāpriyā tanus tā(m) evā 'sya bhāgadheyena śamayati; s. auch K. Ś. 25. 8. 18 ff. [112] AV. 7. 63. 1. [113] A homakale [114] Brahm. Prāy. 69a: yasyā 'jasraṃ vichidyetā 'ṃtaritān homān(?) hutvā 'gnaye tantumate 'ṣṭākapālaṃ nirvapet [115] RV. 5. 13. 4. [116] cf. Ait. Brāhm. 7. 4. 1. [117] B sānrājyaṃ CD sānnājyaṃ [118] Nach Analogie des Folgenden müßten wir vor prātar° ergänzen: sāyaṃdohaṃ ced apahareyuḥ; vgl. unten 4. 1; s. auch Ait. Brāhm. 7. 4. [119] Brāhm. Prāy. 21 b: [sānnāyyaṃ] keśakīṭādinā yadi vikriyeta tatra kiṃ prāyaścittam iti ‖ prātardohaṃ dvaidhaṃ dohayitvā (m)ātaṃcya pracareta; cf. unten 4. 1. [120] AV. 7. 86. 1. [121] B sānnāṃjyaṃ CD sānnājyaṃ [122] B sānnājyaṃsyā° C sāṃnājyaṃsyā° D sānājyaṃyasyā [123] B °havanīyayā [124] ACD nirūpya B tirūpya

rcā | 'tha cet sarvāṇy eva havīṃṣi vyāpadyeran kā tatra prāyaścittir | ājyasyai 'tāni nirupyai 'tayā "jyahaviṣe-'ṣṭyā yajerann | ity api hi kīrtita[ṃ] | madhyā[s] tv eva [125] bhavanti | tair yajetā | 'thā "havanīya ājyāhutiṃ juhuyāt trātāram indram [120] ity etayarcā || 1 || athā 'to [126] dṛṣṭā- 'bhyuddṛṣṭāṇī 'ty [127] ācakṣate | 'dya sāyam amāvāsyā [128] bhaviṣyatī 'ti | na pratiharaṇāya ca [129] sa syād | atha sa yo 'nyo brūyād adarśaṃ cā 'dya purastād iti taṃ tu kim iti brūyād | atha vā [130] | sa syād evā 'dhas | tām eva prāyaścittiṃ kṛtvā yajete 'ti dvaipāyanaḥ | kṛtasya [131] vai prāyaścittir bhavatī 'ti lāṅgaliḥ | samāpyai 'va [132] tena haviṣā yad-daivataṃ tad [133] dhavi[ḥ] [133] syād [133] | athā 'nyad dhavir nirvaped agnaye dātre puroḍāśam indrāya pradātre puroḍāśaṃ viṣṇave śipiviṣṭāya puroḍāśam | athai 'tān [134] yathāniruptāṃs [134] tredhā kuryād yathā brāhmaṇo-'ktaṃ [135] | nityāḥ purastaddhomāḥ | saṃsthitahomeṣv [136] agniṃ vayaṃ trātāraṃ havāmahe [137] ya imaṃ trāyatām asmād yakṣmād asmād [138]

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[125] A aiva [126] cf. Kauṣ. Brāhm. 4. 2. Aśv. Prāy. 14 b: haviṣāṃ skannam abhimṛśet | devāṃjane 'ty || (gemeint ist etwa Āśv. 3. 13. 15; Āp. 9. 13. 5) avaśiṣṭena pracaret | śeṣā-'bhāve punar maṃtravan nirvā[pā]di kuryāt || ājyabhāgā-'naṃtaraṃ sarvaprāyaścittaṃ viṣṇusmaraṇaṃ ca kuryāt || pākāt pūrvaṃ haviṣāṃ keśā-"dy-upahatau (cf. unter 2. 6) prakṣālanena prokṣaṇena vā śuddhiḥ || .... yadā havir *apakvaṃ* bhavati .... *vidagdhe* [haviṣi] .... *sarvadāhe* tasmin prayoge śūrpādānādi havir utpādya sarva-prāyaścittaṃ kṛtvā viṣṇuṃ smṛtvā tena yajeta || yad vā 'dhvaryur vidagdhaṃ jale prāsyā "jyabhāgā-'naṃtaraṃ sruveṇa juhuyād āhavanīya || yan ma (bhr)ātmano (Āp. 9. 12. 11) punar agniś cakṣu° (ibid.) iti dvābhyāṃ || tataḥ sarvaprāyaścittaṃ viṣṇusmaraṇaṃ ca kṛtvā "jyena pracaret || dravye 'dhvaryur ājya-bhāgā-'naṃtaraṃ sruveṇa juhuyāt || vāyave svāhā (cf. Āp. 9. 10. 5) vayava idaṃ || tatas tena yajeta || cf. Aśv. Prāy. 17 b: pradhāna-haviṣāṃ vyāpattāv api punar-yāgā-'śaktau ājyabhāgā-'naṃtaraṃ adhvaryur juhvāṃ sakṛd gṛhītvā juhoti || yan ma ātmanaḥ (Āp. 9. 12. 11) punar agniḥ (ibid.) || mano jyotiḥ (Āp. 9. 8. 1) || tato viṣṇuṃ smṛtvā dhruvājyāt pracaret || yad āha bhagavān baudhāyanaḥ || ājyena vā pracaret || sai 'va tatra prāyaścittir api khalu kṣipra-saṃskāratam (l.: °re tad?) ājyaṃ ku[r]vata iti miṃdāhutī hutvā manasvatīṃ juhoti || sai 'va tataḥ prāyaścittir iti vijñāyata iti || tad etad yadākadāpi || baudhāyanenā "vāhanādi-pūrvakālādy-anukter iti || [127] A dṛṣṭābhyuṣṭānīty° B dṛṣṭabhyuṣṭanity° C dṛṣṭābhyudṛṣṭānīty°; cf. K. Ś. 25. 4. 37 ff. [128] A āvāsyā [129] D vā [130] vā fehlt bei B; D kā [131] C kṣatasva D kṛtasyai [132] A samāthaiva B samāpyeva [133] D yad dhaviṣyād [134] BC athātiruptāṃs D athāniruptās [135] Deutet auf Gop. Brāhm. 2. 1. 9. [136] A sasaṃsthitahomeṣv BCD saṃsthitahomeṣu [137] A hūvāmahe [138] B asmādāma punaḥ D °smādāmayutaḥ s. Paipp. 2. 50. 1.

āmayata[ḥ][138] ‖ trātāram indram[139] | uru viṣṇo vikramasve 'ti[140] madhyata opya[141] saṃsrāvabhāgaiḥ saṃsthāpayet | pāthikṛtī[142] 'ty ācakṣate[143] paurṇamāsy-amāvāsye 'ti cā 'tipanne[144] ‖ **2** ‖

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[139] AV. 7. 86. 1. [140] AV. 7. 26. 3. [141] A ūtha? BC ūpya?
[142] D yathapākṛtī°; cf. Aśv. Prāy. 8 b: athā 'māvāsyā-bhrameṇa caturdaśyāṃ sānnāyye parigṛhīte candrodaye na jāte 'kāle prakṛtīṣṭi-devatāsthāne agnir dātā iṃdraḥ pradātā viṣṇuḥ śipiviṣṭa iti devatā yaṣṭavyāḥ ‖ tatra nirvāpāt pūrvam akāle pravṛttam iti jñāne uktadevatābhyo vrīhīn nirupya saṃkṣāla(ha)na(?)-ninayanāṃtaṃ kṛtvā taṇḍulāṃs tredhā vibhajya (cf. u. 5. 3) aṇūn sthūlān sthūlatarān kṛtvā sthūlānām agnaye dātre juṣṭam adhivapāmi ṭati (hati? dati?) adhivāpādy aṣṭasu kapāleṣu adhiśrayati | sthūlatarān taṃḍulān indrāya dātre iti budhyā caru-dharmeṇa sāyaṃdohe adhiśrayati aṇūn taṇḍulān caru-dharmeṇa viṣṇave śipiviṣṭāya prātardohe 'dhiśrayati ‖ śeṣam a[mā]vāsyā-tantraṃ ‖ tāsāṃ yājyānuvākyāḥ ‖ agne dā ...... sūnumataḥ (RV. 3. 24. 5) sa yaṃtā .... maghaṃ (RV. 3. 13. 3) ity agner dātuḥ ‖ dīrghas te astu .... sunvate (RV. 8. 17. 10) bhadrā te hastā ... u (RV. 4. 21. 9); iti iṃdrasya pradātuḥ | vaṣaṭ te viṣṇuv (Ś. Ś. 1. 8. 8 vgl. RV. 7. 99. 7); pra tat te adya (RV. 7. 100. 5); iti viṣṇoḥ śipiviṣṭasya ‖ nirvāpād ūrdhvam akāla-jñāne tān eva taṇḍulāṃs tredhā vibhajya pūrvavad iṣṭiṃ kuryāt | nā 'tra punaryāgaḥ | puroḍāśa-śrapaṇānaṃtaraṃ prātardohe dugdhe jāte puroḍāśam ājye vinikṣipet ‖ dugdham api yathā na naśyati agni-saṃsargeṇa tathā rakṣaṇīyaṃ ‖ vratacārī sāyaṃ-dohaṃ dugdhvā śvo bhūte darśayāgaḥ kāryaḥ ‖ yāge kṛte akālajñāne prāyaścittaṃ punaryāgaś ce 'ty eke | asomayāgino 'pi(!) akālajñāne sarva-prāyaścittaṃ punaryāgaś cety eke |
[143] Agn. Prāy. 3 a: | yady amāvāsyāṃ paurṇamāsīṃ vā 'tīyād yadi vā 'nyasyā 'gniṣu yajeta yadi vā 'syā 'nyo 'gniṣu yajeta (cf. unten 5. 5) yadi vā 'syā 'nyo gnir agnīn vyaveyād (d. h. wenn ein weltliches Feuer die sakralen stört; s. unten 2. 7; 5. 4) yadi vā 'syā 'gnihotre upasanne haviṣi vā nirupte cakrīvac chvā puruṣo vā vihāram antariyād (cf. oben 1. 3) yadi vā 'dhve(!) pramīyete 'ṣṭiḥ (vgl. unten 2. 8). — Comm.: yady amāvāsyāṃ paurṇamāsīṃ vā svakāle 'kṛtvā 'tīyāt(!) yady agnihotradravye kuśeṣū 'pasādite yadi darśapūrṇamāsādiṣu haviṣi nirupte cakrīvad rathaśakaṭādiḥ śvā agniḥ puruṣo vā manuṣyajātiḥ sarvā (Text: sarve) agnīnāṃ madhyenā 'tikrāmet | yadi vā yajamāno 'dhvani grāmāṃtare mriyetai 'teṣv anyatara-nimitteṣu nimittā-'naṃtaraṃ | agniḥ pathikṛd vetthā hi vedho adhvana ā devānām api paṃtham aganme 'ti (RV. 6. 16. 3; 10. 2. 3) | anaḍvāṃ dakṣiṇā | vyavāye tv anagninā prāg iṣṭer gamiṃtareṇā (l.: gām aṃtareṇā) 'tikrāmayed bhasmanā śunaḥ padaṃ prativaped idaṃ viṣṇur vicakrama iti (RV. 1. 22. 17 vgl. unten 5. 2) gārhapatyā-''havanīyayor aṃtaraṃ bhasmarājyo [s. oben Anm. 64] 'daka-rājyā ca saṃtanuyāt taṃtu[ṃ] tanvan rajaso bhānum anvīhī 'ty anugamayitvā cā ''havanīyaṃ punaḥ praṇīyo 'patiṣṭheta | tatra prayogaḥ | nimittā-'naṃtaraṃ gavā-''di-kramaṇaṃ kāryaṃ | tataḥ taṃtu[ṃ] tanvan.... janaṃ | (cf. oben 1. 3) iti maṃtreṇa gārhapatyād āhavanīya-paryaṃtaṃ bhasmarājy-udakarājibhyāṃ saṃtānaṃ kṛtvā ''havanīyam anugamayet | Mit diesem Passus stimmen Āśv. Prāy. 2 a ff. fast wörtlich zusammen; doch lesen sie: manuṣya-jātir vā vihāraṃ atikramet ... yena pathā vyavāyo jātas tena pathā gaur netavyā ‖ śva-vyavāye tu bhasmanā śunaḥ pa-

athā 'to[145] 'bhyu[d]dṛṣṭānī 'ty ācakṣate | 'dya sāyam amāvāsyā bhaviṣyatī 'ti[146] na pratiharaṇāya[147] ca[148] sa syād | atha sa yo 'nyo brūyād adarśaṃ cā 'dya paścād iti taṃ tu kim iti brūyād | atha vā sa syād evā 'dhas | tām eva prāyaścittiṃ kṛtvā yajete 'ti dvaipāyanaḥ | kṛtasya vāi prāyaścittir bhavatī 'ti lāṅgalir | yena pathā vaivasvato[149] yamo rājā no yayau agnir nas tena nayatu[150] prajā[na]n vaiśvānaraḥ pathikṛd viśvagṛṣṭiḥ | samāpyai 'va tena haviṣā yad daivataṃ tad dhaviḥ[151] syād[151] | athā 'nyad dhavir nirvaped | agnaye pathikṛte[152] puroḍāśam indrāya vṛtraghne puroḍāśaṃ vaiśvānaraṃ[153] dvādaśakapālaṃ puroḍāśaṃ | nityāḥ purastāddhomāḥ | saṃsthitahomeṣu[154] tvam agne saprathā asi[155] | yena pathā vaivasvataḥ[156] | śāsa itthā mahān asi[157] | vaiśvānaro na ūtaya[158] iti madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayen | mahāpāthikṛtī 'ty ācakṣata | ubhayor api[159] pattayos[160] | tad āhur na te vidur ye tathā kurvaṃty | atha nu katham iti | gārhapatyājyaṃ vilāyo[161] 'tpūya caturgṛhītaṃ gṛhītvā "havanīya-gārhapatyāv antareṇā 'tivrajya juhuyād | asau ya udayāt puro vasāno nīlalohito 'tha dṛṣṭam adṛṣṭaṃ no duṣkṛtaṃ tat[162] svāhe 'ty | evam evā 'bhyu[d]dṛṣṭe | asau ya udayāt paścād vasāno nīlalohito [tya][163] 'tha dṛṣṭam adṛṣṭaṃ no duṣkṛtaṃ karat[164] svāhe'ti | sa ya[165] evam etena[166] tejasā "jyena[167] yaśasā prīṇāti so 'syai 'ṣa[168] dṛṣṭaḥ prāṇān yaśasā[169]

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daṃ idaṃ viṣṇur vicakrama ity ṛcā pūrayet ‖ pratipadaṃ maṃtrāvṛttir ity adhikaṃ ‖ tato gārhapatyād āhavanīyaparyaṃtaṃ bhasma-lekhām udakadhārāṃ ca saṃtanuyāt tantuṃ tanvan … anvihi jyotiṣmata iti maṃtreṇa ‖ pratyekaṃ maṃtrāvṛttiḥ ‖ tata āhavanīyam anugamayitvā 'gnihotra-madhye (agnihotravad-iṣṭi-madhya) iṣṭivat punaḥ praṇīya yad agne pūrvaṃ … vitanvata (Āśv. 3. 10. 16) iti mantradvayeno 'patiṣṭheta ‖ tato 'gnihotraṃ samāpya teṣv evā 'gniṣu pāthikṛtī kāryā ‖ [144] A cātipattre B nvātipaṃte C cātipaṃte (kann heißen: atipāte oder atipattau; korrupt); cf. in 2. 3. [145] B tsayāto [146] D tay; cf. Kauṣ. Brāhm. 4. 3. [147] C °haraṇādya [148] B tva? nva? [149] Bei C ist dieser pāda verderbt. [150] A nayata C nayat [151] BCD haviṣyād [152] K. Ś. 25. 4. 22-26 bestimmt die Fälle, in denen dem Agni pathikṛt geopfert werden soll. [153] B vaiśvānarīṃ C °narāṃ [154] Hier wiederholt B einen Passus des Textes, nämlich 2. 3: agniṃ vayaṃ trātāraṃ havāmahe….. bis saṃsthāpayen [mahāpāthikṛtīty]. [155] RV. 5. 13. 4. [156] Unermittelbar. [157] AV. 1. 20. 4. [158] AV. 6. 35. 1. [159] BC iti statt api; l.: ati° [160] cf. oben 2. 2 letztes Wort. l.: °pannayos. [161] ACD vilīyo° [162] ACD tat B ta statt karat; Sinn und Metrum wären herstellbar, wenn man lesen würde: duṣkṛtam adṛṣṭaṃ karat [163] BC lassen tya aus. [164] C tat statt karat [165] ya fehlt bei BC [166] B fügt tena ein. [167] B tejasābdhreṇa [168] B läßt 'ṣa aus; D liest statt sosyaiṣa: saumyeṣa [169] B yaḥ esa

prīṇāti ‖ 3 ‖ atha yo 'hutvā[170] navaṃ prāśnīyād agnau vā "gamayet kā tatra prāyaścittiḥ | so 'gnaye vratapataye[171] 'ṣṭākapālaṃ puroḍāśaṃ nirvapen | nityāḥ purastāddhomāḥ | saṃsthitahomeṣv agne prāśnāhi prathamas tvaṃ hi vettha yathā haviḥ[172] | vanvan havir yathā devebhyo yajamānaṃ ca varddhayā 'gniś ca deva savitas | tvam agne vratapā asi[173] | idāvatsarāye 'ti[174] madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed | yady anugatam agniṃ śaṅkamānā maṃtheyur mathite 'gnim adhigacheyur bhadrād adhi śreyaḥ prehī[175] 'ti vyāhṛtibhiś ca mathitaṃ samāropyā 'the 'tarasmin punas tvā prāṇa[176] iti pañcabhir ājyā-"hutīr hutvā yatho 'ktaṃ prākṛtā vṛttir[177] | atha yasyā "gnihotrī gharmadughā duhyamānā vāśyet[178] kā tatra prāyaścittir | aśanāpipāse evai 'ṣā yajamānasya saṃprakhyāya vāśyatī 'ti[179] tāṃ[180] tṛṇam[181] apy[182] ādayet[182] sūyavasād bhagavatī[183] 'ty etaya rcā | 'thā "havanīya ājyā-"hutīr[184] juhuyād dhātā dadhātu naḥ pūrṇā darva[185] iti dvābhyām ṛgbhyām | atha yasyā "gnihotrī[186] gharmadughā (vā[187]) duhyamāno 'paviśet[188] kā tatra prāyaścittir[189] | bhayaṃ vā eṣā yajamānasya prakhyāyo 'pa-

[170] so rekonstuiert nach Āp. 9. 12. 10: yadi homāyo 'pasamiddheṣv ahuteṣv agniṣu yajamāno 'śnīyāt ... [171] K. Ś. 25. 4. 27 ff. bestimmt die Opfer für Agni vratapati. [172] Vgl. sa hi veda yathā haviḥ T. B. 2. 4. 8. 7. [173] AV. 19. 59. 1. [174] AV. 6. 55. 3. B idāvatsaroyeti C iṃdrāvaruṇāyeti [175] AV. 7. 8. 1. [176] Es könnte etwa an T. S. 1. 3. 14. 4. gedacht sein. [177] C vṛttīn D prāvṛtā vṛtīr [178] ABCD vāsyet; cf. hierzu Āp. 9. 5. 1; Āśv. 3. 11. 4; Āśv. Prāy. 3 b; Ait. Brāhm. 7. 3. Auch bei der Schlachtung darf das Opfertier nicht brüllen: K. Ś. 25. 9. 12. Im folg. ist pipāse bei A u. C corr. [179] cf. Ait. Brāhm. 5. 2. 7. 6. [180] A taṃ [181] BC nṛṇam [182] A athā dadhyet D athā "dayet Āśv. Prāy. 3 b: tṛṇaṃ bhakṣyaṃ prakalpayet [183] AV. 7. 73. 11; K. Ś. 25. 1. 19. [184] A °hutī B °hutir; der im Anschluß hieran so überaus häufig erwähnte Fall, daß die Opferkuh blutige Milch (Blut statt Milch) gibt, fehlt unserem Texte. [185] vgl. AV 7. 17. 2; 3. 10. 7; s. auch Paipp. 1. 106. 6. [186] Brahm. Prāy. 35 b kündigen an: athe 'dānīm agnihotraprāyaścittāny abhidhīyaṃte tad-artham idam ucyate ... agnihotraṃ cet prāg adhiśrayaṇā[t] skanded iti ..... niṣīded upaviśet tatra yasmād bhīte 'ty anena maṃtreṇābhimaṃtrya udasthā[d] devīty utthāpyo 'dapātram ūdhasi mukhe co 'pagṛhṇīyāt |; cf. Ait. Brāhm. 7. 3. [187] vā fehlt bei BCD. [188] cf. Āśv. Prāy. 3 b, welches diesen Fall noch differenziert: atha yasyā 'gnihotradhenur *vatsa(ṃ)-sargād ārabhya dohana-paryaṃtam* upaviśet | tadā yasmād bhiṣā .... mīḍhuṣe ity abhimaṃtrayet | tatas tām utthāpayet ‖ udasthād .... varuṇāya ca | ity etad ubhayaṃ yajamāno homakartā vā kuryāt | atha asyā ūdhasi ca mukhe co 'dapātram upagṛhya dugdhvā brāhmaṇaṃ pāyayet | tasya brāhmaṇasya yāvajjīvaṃ saṃvatsaraṃ vā 'nnaṃ nā 'śnīyāt ‖ [189] cf. Āśv. 3. 11. 1; Brahm. Prāy. 40 b: yā agnihotrāyo 'pasṛṣṭā niṣīded iti niṣīdanamaṃtraḥ; cf. Ait. Brāhm. 7. 3.

viśati | tasyā ūdhasy udapātram ninayec[190] cham no devīr abhiṣṭaya[191] iti dvābhyāṃ | tām anumantrayate yasmād bhītā niṣīdasi[192] tato no abhayaṃ kṛdhi paśūn naḥ sarvān gopāya namo rudrāya mīḍhuṣa[193] ity | athai 'nām utthāpayaty uttiṣṭha devy adite devān yajñena bodhaya | indrāya kṛṇvatī bhāgaṃ mitrāya varuṇāya ce 'ty | utthitām anumantrayate udasthād devy adite devān[194] yajñena bodhaya | āyuś ca tasya bhūtiṃ ca yajamānaṃ[195] ca[195] vardhaye 'ty | athā "havanīya ājyā-"hutīr juhuyān mā no vidan[196] ity etair abhayai raudraiś ca ‖ 4 ‖ atha yasya vapām āhutiṃ vā gṛhītāṃ śyenaḥ śakuniḥ śvā vā 'nyo vā "hared[197] vāto vā vivamet[198] kā tatra prāyaścittir | divaṃ pṛthivīm[199] ity abhimantryā 'thā "havanīya ājyā-"hutīr juhuyād vāta āvātu bheṣajam[200] iti sūktenā | 'tha yasya somagraho gṛhīto 'tisrāvet kā tatra prāyaścittir | drapsaś caskande[201] 'ty abhimantryā 'thā "havanīya ājyā-"hutīr juhuyān manase cetase dhiya[202] iti sūktenā | 'tha yasyā 'ṣṭāpadī vaśā syāt kā tatra prāyaścittir[203] | darbheṇa hiraṇyaṃ baddhvā 'dhy-adhi garbhaṃ hiraṇyagarbheṇa juhuyād | yathā 'muṃ sā garbham abhyaścotayad yathā 'muṃ garbhaṃ sadarbham[204] iva sahiraṇyaṃ tam uddhṛtya prakṣālyā[205] 'nupadaṃ śrapayitvā prākśirasam udakpādyaṃ kāmasūktena[206] juhuyād anaṃgandhī[207] 'ti ve 'ty[208] aṣṭabhir nabhasvatībhir[209] hiraṇyagarbheṇa vā | 'tha yasyā 'samāpte karmaṇi tāntriko 'gnir upaśāmyet kā tatra prāyaścittir | yaṃ tvam agne[210] punas tvā "dityā rudrā vasava[211] ity anyaṃ[212] praṇīya pra-

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[190] cf. Āśv. 3. 11. 3. [191] AV. 1. 6. 1. [192] AB. 5. 27. 2; 7. 3. 2; hierher gehören auch die folgenden Zitate dieses Abschnitts; vgl. die analogen Partien Ap. 9. 17. 6 f. [193] M. Ś. 3. 2. 1, fortgesetzt durch Āśv. 3. 11. 1; Ait. Brāhm. 7. 3. [194] A °vāṃn [195] D °mānāya [196] AV. 1. 19. 1. [197] Der gleiche Fall wird in dem korrupten Passus Brahm. Prāy. 77 b behandelt; vgl. unten 3, 10; s. a. Manu 7. 21: Krähen genießen von einem Opferkuchen. [198] A vivamet (?) B viramit CD viramet [199] AV. 3. 21. 7. [200] cf. Gop. Brāhm. 1. 3. 13. [201] AV. 18. 4. 28. [202] AV. 6. 41. 1. [203] Brahm. Prāy. 78 b: yadā 'ṣṭāpadī syād aṣṭāpadyā garbhaṃ śūle kṛtvā madā pralipya śāmitre nikhānayet | Komm.: yadāpi garbhiṇy ālabhyate kāla[ḥ]-parimāṇāvijñānāc cā 'ṣṭāpadī syāt ... śāmitre nikhāpaṭot tasyā adhastād ayaspātram upakṛṣya śrapayed ity arthaḥ | .. mā bhūd iti hiraṇyam aṣṭāpadaṃ dakṣiṇā tasminn eva kāle samāpte ca mahī dyaur iti paśuśrapaṇe garbham upavasati [204] BCD saṃdarbham [205] B prajvālyā [206] AV 19. 52. [207] Wahrscheinlich Paipp. Citat. [208] A °gandhītīvety B °gandhītevety D °gaṃdhītīcety [209] gemeint: AV 4. 15? [210] gemeint ist wahrscheinlich AV. 18. 3. 6 (yaṃ tvam agne). [211] AV. 12. 2. 6; Vait. 28. 22; Ap. Ś. 9. 10. 9; 16. 12. 13. [212] A agnim

jvālya[213] mamā 'gne varca[214] iti sūkteno 'pasamādhāya karmaśeṣam[215] samāpnuyur[215] | atha yasyā 'samāpte karmaṇi barhir ādīpyeta[216] tatra tan[217] nirvāpya juhuyād yad agnir barhir adahad vedyā[218] vāso apoṃ[219]bhata tvam eva no jātavedo[220] duritāt pāhi tasmāt[221] ‖ nirdagdhā no amitrā[222] yathe 'daṃ barhis tathā | amitrāṇāṃ śriyaṃ bhūtiṃ tām eṣāṃ parinirjahi | yat-kāmās[223] te[223] juhumas tan no astu viśāmpate[224] | ye devā yajñam āyānti te no rakṣantu sarvataḥ | avadagdhaṃ duḥsvapnyam avadagdhā arātayaḥ sarvāś ca yātudhānyaḥ | mā tvā dabhyan yātudhānāḥ | mā bradhnaḥ śarmabhiḥ[225] ṣṭuhi[226] | darbho rājā samudriyaḥ | pari naḥ pātu viśvataḥ | athā 'nyad barhir upakalpyo 'dakena saṃprokṣya punaḥ stṛṇātī | 'daṃ barhir amṛtene 'ha siktaṃ hiraṇmayaṃ haritaṃ tat stṛtaṃ[227] naḥ[227] | tad[228] vai purāṇam abhinavaṃ stṛṇīṣva vāsaḥ praśastaṃ prati me gṛhāṇe 'ty[229] | atha yasya pitrye[230] praṇīto 'gnir upaśāmyet kā tatra prāyaścittir | bhasmā "labhyā 'bhimantrayed[231] dviṣantam agne dviṣatāṃ ca vittaṃ | prajāṃ[232] dviṣadbhyo naya dakṣiṇena | pitrye praṇīta upaśāmyamānaḥ pāpmānam agne tam ito nudasva | dviṣantam agne dviṣatāṃ ca vittaṃ[232] gaccha tvam ādāya parāvato 'nyān[233] | pitrye praṇīta upaśāmyamāna iha prajāṃ dīrgham āyuś ca dhehi | yas[234] tvam agne pramattānāṃ praṇīta upaśāmyasi[235] | sukalpam agne ta[t] tvayā punas tvo 'ddīpayāmasī 'ty ucyamāne[236] 'gniṃ[237] praṇīya prajvālye[238] 'ndrasya kukṣir asī 'ti[239] dvābhyāṃ samidhāv abhyādadhyāt ‖ 5 ‖ atha yasya yūpo virohed[240] asamāpte karmaṇi tatra juhuyāt yūpo virohañ[241] chataśākho adhvaraḥ[242] samāvṛto mohayiṣyan yajamānasya loke | vedā-

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[213] C prakṣālya [214] AV. 5. 3. 1. [215] A karmaśeṣaṃ karma sāpnuyur [216] cf. AP. 37. 5. 1. [217] A taṃ; bei BCD fehlt taṃ [218] A vedyāṃ [219] AB apo. Auch alle für die Textgeschichte in Frage kommenden Mss. der AP., denen dieses Zitat entnommen ist (37. 5. 2) lesen poṃ resp. apoṃ; D aponnata [220] B °da [221] Parallel AV. 1. 25. 1. [222] AP 53. 7. 3: °mitrās tu [223] AB vāmāste [224] AV. 7. 79. 4. [225] BC carmabhi [225—226] AP. 37. 5. 6 śaṃyum icchata [227] AD stṛṇaṃtaḥ B tastṛtaṃ naḥ C tatstṛtaṃ naḥ; AP. 37. 5. 8 statt tat stṛtaṃ naḥ: te stṛṇāmi [228] BC yad [229] D fügt hinter °'ty ein: athavā 'nyad barhiṣo prachādaye 'ty [230] B pitrya [231] D °yeta [232] B läßt diese und die inzwischenliegenden Worte aus. [233] D °'nyāt [234] ABCD yaṃ [235] A upaśāmyati B upaśābhyeti CD upaśāmyeti [236] BC ucyatenā A ucyamānenā [237] B te 'gniṃ [238] C prakṣālye [239] AV. 7. 111. 1. [240] D varohed; Āp. 9. 19. 15 f.; vgl. unten 5. 6. [241] D varo° [242] Kauś. Ś. 125. 2.

bhigupto brahmaṇā[243] parivṛto 'tharvabhiḥ śāntaḥ sukṛtām etu lokam ‖ yūpo hy arukṣad dviṣatāṃ vadhāya na me yajño yajamānaś ca riṣyāt | saptarṣīṇāṃ sukṛtāṃ yatra lokas tatre 'maṃ yajñaṃ yajamānaṃ ca dhehi ‖ yo vanaspatīnām upatāpo babhūva[244] yad vā gṛhān ghoram utā "jagāma tan nirjagāmo haviṣā ghṛtena śaṃ no astu dvipade śaṃ catuṣpade ‖ yo vanaspatīnām upatāpo na āgād yad vā yajñaṃ no 'dbhutam ājagāma | sarvaṃ tad agne hutam astu bhāgaśaḥ śivān vayam uttaremā 'bhi vājān[245] | tvaṣṭre svāhe 'ti hutvā | tvaṣṭā me daivyaṃ vaca[246] iti tvāṣṭraṃ vaiśvarūpam[247] ālabhetā | 'tha yasyā 'samāpte karmaṇi yūpaḥ prapatet[248] tatra juhuyāt[249] | ya indreṇa sṛṣṭo yadi vā marudbhir yūpaḥ papāta[250] dviṣatāṃ vadhāya | taṃ nirjagāmo[251] haviṣā ghṛtena śaṃ no astu dvipade śaṃ catuṣpade ‖ tvaṣṭre svāhe 'ti hutvā tvaṣṭā me daivyaṃ vaca[252] iti tvāṣṭraṃ sarvarūpam ālabhetā | 'tha yasyā 'samāpte karmaṇi yūpe dhvāṅkṣo[253] nipatet tatra juhuyāt ā pavasva hiraṇyavad[254] aśvāvat soma vīravat | vājaṃ[255] gomantam[255] ābhara[255] svāhe 'ti madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed[256] | yadi[256] duṣṭaṃ[256] haviḥ syāt kīṭāvapannaṃ[257] vā[257] tat[258] tasmin bhasmany upavaped apsu

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[243] D °ṇaḥ [244] Kauś. S. 135. 9. [245] Die Wiedergabe namentlich des letzten Pāda in den Mss. ist überaus lückenhaft und reich an Irrtümern. D wiederholt den Halbvers: taṃ nirjagāmo catuṣpade [246] AV. 6. 4. 1. [247] ABCD viśvarūpam; Brahm. Prāy. 79 b: sattre cet prāg apavargād yūpo virohet [t]vāṣṭraṃ bahurūpam ālabheran 80 b: virohaṇam aṃkurādi-prādurbhāvaḥ [248] cf. Āp. 9. 11. 26; Brahm. Prāy. 80a: yadi yūpam āvṛṃhec cālayed ve 'ti ... [249] Hiervon scheint auch der völlig zerstörte Text von Brahm. Prāy. 76a zu handeln, der sodann folgende Modalität erwähnt: yadi divyān mānuṣād vā pramādā[t] svaruṃ naśyeta anya-yūpa-śakalam anya-grahaṇaṃ kriyate 76 b: anyasyā 'lābhe yūpād evo tkṛtya saṃskārādi siddhaṃ ta[t] tvā svadhitise āhutiṃ hutvā 'taḥ saṃskṛtyā 'ktvā svadhiti-karma kuryāt | caṣālanāśe 'nyasmād adhikṛtya(?) [250] AD prapāto BC prayāto [251] D °gāma [252] AV. 6. 4. 1. [253] K. Ś. 25. 6. 9 f. [254] RV. 9. 63. 18. [255] D vrajaṃ gomaṃtam aśvinā bharaṃtaṃ cf. Vāj. S. 8. 6. 3. [256] B saṃsthāpaye hādiṣṭaṃ [257] Agn. Prāy. 4 b: vyāpannāni havīṃṣi keśa-nakha-kīṭa-pataṃgair anyair vā bībhatsaiḥ | śarīrā[c] cyuta-keśa-nakhā-"dibhir haviḥ | saṃsargo [do]ṣāya bhavati | tathā kīṭa-pataṃgair amedhya-nivāsibhiḥ saṃsargo doṣāya bhavati | duṣṭaraṃ havir apsu prakṣipya punar-nirvāpā-"di kuryāt | atha vājasaneyi-śākhāyāṃ devayoniḥ | śva-vāyas(am)ā-"khu-mārjāra-nakula-gṛdhrā-"di-kṛtabhakṣaṇā-'vaghrāṇa-śparśa[nā]-"dibhir upahatānāṃ śṛtānāṃ puroḍāśādīnāṃ tyāgaḥ | bhakṣaṇenai 'va madhū-'daka-payo-vikāra-taila-sarpiḥ-prabhṛtīnāṃ ca tyāgaḥ | svedā-'śru-śleṣma-karṇaviḍ-duṣīkā (so statt °ṣi°!)

ve 'ty eke[259] | bhuvāya svāhā | bhuvanāya svāhā | bhuvanapataye svāhā[260] | bhuvāṃpataye svāhā | viṣṇave svāhe 'ty | ete ha vai devānām ṛtvijas | ta evā 'sya tad dhutam[261] iṣṭaṃ kurvanti | yat prayājeṣv ahuteṣu prāg aṅgāraḥ[262] skanded adhvaryave ca[263] yajamānāya ca[264] paśubhyaś cā 'ghaṃ[265] syād yadi dakṣiṇā[266] brahmaṇe ca yajamānāya ca | yadi pratyag[267] dhotre[267] ca patnyai[268] ca[268] | yady udag agnīdhe[269] ca[270] yajamānāya ca paśubhyaś cā 'ghaṃ[271] syāt | tam anupraharet | sahasrasṛṅga[272] | ity etaya rcā || 6 || atha yasyā 'gnayo mi-

netramalā-'sṛk-raktavasā-mānuṣa-(Text: °ṣā)-svīviṣṭhā-reto-mūtra-prabhṛtibhir upahatānāṃ haviṣāṃ parityāgaḥ | śūdra-sūtako-'dakyā-"di-saṃspṛṣṭānāṃ haviṣāṃ parityāgaḥ |. Die Träne verunreinigt; cf. Ait. Brāhm. 7. 8: ya āhitāgnir upavasathe 'śru kurvīta ... so 'gnaye vratabhṛte .... cf. Āśv. Prāy. 5 b: athau "pavasathya-dine ārty-aśru-pāte pūrvoktāṃ vrātabhṛtīṣṭiṃ kuryāt || cf. oben Anm. 58; vgl. A. P. 37. 7. 1; cf. auch Āśv. Prāy. 17 a (cf. oben Anm. 126): āvāhana-kālāt pūrvaṃ keśa-kīṭā-"dinā pakvahavir-doṣe jāte tasyaiva ha[vi]ṣaḥ punar-utpattiṃ kṛtvā sarva-prāyaścittaṃ ca hutvā viṣṇuṃ smṛtvā tena yaṣṭavyaṃ || yad vā || adhvaryur ājya-bhāgā-'naṃtaraṃ juhvāṃ sakṛd gṛhītvā juhoti || yan ma ātmano || punar agniḥ || mano jyotiḥ ghṛtena svābā || tato viṣṇuṃ smṛtvā (dhruvā)jyena(?) pracaret || cf. Āśv. Prāy. 17 a: āvāhanād ūrdhvaṃ pradhāna-yāgād arvāk keśa-kīṭā-"dinā havir-doṣe jāte tasya sthāne dhruvātaś caturgṛbītam ājyam āyajet || avyāpannaiś ca yathāpūrvaṃ || tataḥ prayogaṃ samāpya vyāpanna-havir-mātrasyai 'vā 'nvādhānādi-punaryāgaḥ karttavyaḥ || evaṃ dvayor bahūnāṃ ca vyāpattau samānaṃ || vgl. Āśv. Prāy. 18 b: duṣṭena haviṣe 'ṣṭvā samiṣṭayajuṣaḥ prāg duṣṭaṃ havir iti jānīyāt || tadā "jyena punar-yāgaḥ || ūrdhvaṃ cet smaraṇaṃ tadā 'nvādhānā-"di-punaryāgaḥ || bahuhaviṣke yāge yad eva duṣṭaṃ haviḥ smaret tasyaiva punaryāgo na sarvasya || cf. Agn. Prāy. 16 b f.: āvāhana-kālāt prāg dhavir-doṣe punar-āvṛttiḥ | apy atyaṃtaṃ guṇabhūtānām | apradhānārthānām ājyādi-guṇa-bhūtānāṃ dravyāṇām utpattir ā karmasamāpteḥ | prāk sviṣṭakṛta uktaṃ pradhāna-bhūtānāṃ | haviṣāṃ vyāpattāv ity asmin sūtre yā havir-vyāpattir uktā sā pradhāna-bhūtānāṃ dravyāṇām āvāhanād ūrdhvaṃ sviṣṭakṛtāt prāk bhavati cet tadā "jyene 'ṣṭiṃ samāpayet | avadānadoṣe punar āyatanād avadānaṃ | gṛhītasyā 'vadānasyā 'medhyā-"dinā nāśe jāte | abhāgi-devatāyāḥ yāge kṛte 'pī 'ti ramāṃḍāraḥ | ubhaya-madhye 'nyatara-nimitte sati punas tad avadānā-"yatanād eva gṛhītvā yāgaḥ karttavyaḥ | na punar utpattiḥ | dveṣṭre tv iha dakṣiṇāṃ dadyāt | kṣāme śiṣṭene 'ṣṭ[v]e 'ty asmin prayoge yā dakṣiṇā sā dveṣṭre dātavyā | dakṣadāna (l.: dakṣiṇādāna?) urvarām dadyāt |
[258] B tatre C tace

[259] Āśv. 3. 10. 20-22. [260] Kauś. S. 116. 2 unter abweichendem Schlusse. [261] BCD bhutaṃ [262] ABC aṅgārā; cf. unten 4. 1. [263] fehlt bei BC [264] fehlt bei A [265] ABC scheinen adyaṃ zu lesen; cf. Āp. 9. 2. 9. [266] A dakṣina [267] ABCD pratyaṅ hotre [268] A yatryaiva BCD patnī ca [269] BCD āgnīdhre [270] A läßt ca aus. [271] BC cādyaṃ [272] AV. 13. 1. 12; s. Āp. 9. 3. 1.

thaḥ saṃsṛjyeran[273] kā tatra prāyaścittiḥ[274] | so 'gnaye vītaye[275] 'ṣṭākapālaṃ puroḍāśaṃ (prāñ) nirvapen[276] | nityāḥ purastāddhomāḥ | saṃsthitahomeṣv agna āyāhi vītaye[277] gṛṇāno havyadātaye ni hotā satsi barhiṣī 'ti madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed | atha yasyā 'gnayo grāmyeṇā[278] 'gninā saṃsṛjyeran kā tatra prāyaścittiḥ | so 'gnaye vivicaye[279] 'ṣṭākapālaṃ puroḍāśaṃ nirvapen | nityāḥ purastāddhomāḥ | saṃsthitahomeṣv agnim īḷe purohitaṃ[280] vivicim ratnadhātamaṃ pra ṇa āyūṃṣi tāriṣad | iti madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed | atha yasyā 'gnayaḥ śāvenā 'gninā saṃsṛjyeran kā tatra prāyaścittiḥ | so 'gnaye śucaye[281] 'ṣṭākapālaṃ puroḍāśaṃ nirvapen | nityāḥ purastaddhomāḥ | saṃsthitahomeṣv | agniḥ śucivratatamaḥ[282] śucir vipraḥ śuciḥ kaviḥ | śucī rocata āhutaḥ || ud agne śucayas tava[283] śukrā bhrājaṃta īrate | tava jyotīṃṣy arcayaḥ svāhe | 'ti madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed | atha yasyā 'gnayo dāvenā 'gninā saṃsṛjyeran[284] kā tatra prāyaścittir[285] | annā-

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[273] Überhaupt gilt der Zusammenfall von Opfersubstanzen als verhängnisvoll; s. Āśv. Prāy. 16a: carv-ādīnāṃ saṃsrāve durgādi-gaṇaḥ prāyaścittaṃ || [274] Vgl. zu diesem Abschnitt die verkürzte Wiedergabe in 5. 4. [275] B tītaye; cf. Ait. Brāhm. 7. 6: yasya *gārhapatyā-"havanīyau* mithaḥ saṃsṛjyeyātām ..... so 'gnaye vītaye 'ṣṭākapālaṃ puroḍāśaṃ nirvapet. [276] Über die dem Agni bei den einzelnen Läuterungszeremonien zukommenden Attribute spricht Agn. Prāy. 14b: agnir guṇībhedeṣu vratapatyādiko guṇaḥ | api vā prāyaścitte-'ṣṭīnāṃ sthāne tasyai tasyai devatāyai pūrṇāhutiṃ juhuyād iti vijñāyate | dvādaśagṛhītena srucaṃ pūrayitvā 'gnaye vratapataye svāhe 'ti hūyate sā pūrṇāhutiḥ dvādaśa-gṛhītenā 'ṣṭagṛhītena caturgṛhītena sruva-pūrṇena ve 'ti catvāraḥ pakṣo(!) bodhāyane(!) prāyaścitteṣṭiḥ saha vikalpyate | [277] RV. 6. 16. 10; Āśv. 3. 13. 7; Ait. Brāhm. 7. 6. [278] ABC grāmyeṇā°. [279] A vivivaye B vivicaya; cf. Āśv. 3. 13. 5; aber Ait. Brāhm. 7. 6: yasya sarva evā 'gnayo *mithaḥ saṃsṛjyeran* ... agnaye *viviçaye* .... und ibid.: yasyā 'gnayo 'nyair agnibhiḥ (Comm.: āhavanīyādy-agnayo 'nyadīyair āhavanīyādibhir laukikāgnibhir vā) saṃsṛjyeran so 'gnaye *kṣāmavate* ...; vgl. Ait. Brāhm. 7. 7: yasyā 'gnayo grāmyeṇā 'gninā saṃdahyeran so 'gnaye *saṃvargāya* .... cf. Āśv. Prāy. 8a: grāmyeṇā "raṇyena vā saṃsarge samāropya mathitvā 'gnaye saṃvargāya pūrṇāhutiḥ || [280] RV. 1. 1. 1. [281] Āśv. 3. 13. 4, dessen Komm. sich hier als vortrefflich unterrichtet erweist. K. Ś. 25. 4. 35; Ait. Brāhm. 7. 7. [282] A: śucir RV. 8. 44. 21. [283] RV. 8. 44. 17. [284] Die Profanation der heiligen Feuer durch Wasser usw. verlangt Sühne (Āśv. Prāy. 15b): jalādinā 'gny-upaghāte punas tvā "dityā rudrā vasavaḥ samiṃdhatāṃ punar brāhmaṇo vasunītha rudraiḥ(!) || ghṛtena tvaṃ tanuvo vardhayasva satyāḥ santu yajamānasya kāmāḥ (TS 4. 2. 3. 4 folg. mit Variation) svāhā || ity etayā samidham

dyaṃ[286] vā eṣa yajamānasya saṃvṛjyāvṛta[287] upa to[287] 'raṇyād grāmam adhy[288] abhyupaiti | so 'gnaye 'nnādāyā 'nnapataye 'ṣṭākapālaṃ puroḍāśaṃ nirvapen | nityāḥ purastāddhomāḥ | saṃsthitahomeṣv | apaścād aghvānnasya bhūyāsam[289] | iti madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed | atha yasyā 'gnayo divyenā 'gninā saṃsṛjyeran kā tatra prāyaścittiḥ | so 'gnaye jyotiṣmate[290] 'ṣṭākapālaṃ puroḍāśaṃ nirvapen | nityāḥ purastāddhomāḥ | saṃsthitahomeṣu | vidyotate dyotate | vidyuto 'gnir jihvā[291] | vidyutā bhrājanti dyotata[292] ā ca dyotata[293] | iti madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed | atha yasyā 'gnayo 'bhiplaveran kā tatra prāyaścittiḥ | so 'gnaye 'psumate[294] 'ṣṭākapālaṃ puroḍāśaṃ nirvapen | nityāḥ purastāddhomāḥ | saṃsthitahomeṣv apām agnis tanūbhir[295] | iti madhyata opya saṃsrāvabhāgaiḥ saṃsthāpayed | atha yady anugatam[296] abhyuddharet kā tatra prāyaścittiḥ | so

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ādhāyā ''jyabhāgādy-anaṃtaraṃ yathāsaṃbhavam anenaiva maṃtreṇa svāhākārāṃtena sruvāhutiṃ juhuyāt || agnaya idaṃ || [285] Hierzu gehören die Ausführungen der Brahm. Prāy. 65 b; cf. Ait. Brāhm. 7. 7.

[286] A atrāghaṃ B annādy(?) C annādya [287] A saṃjyāvṛḍuyano B saṃjāvṛta upato C saṃvṛta upato; D saṃsṛjyāvṛta upato [288] fehlt bei A. [289] AV. 19. 55. 5. [290] cf. Āśv. 3. 13. 8; Ait. Brāhm. 7. 7 schreibt für den gleichen Fall die gleiche Spende für agni *apsumant* vor. [291] D liest hinter jihvā: vidyotate dyotate ādyotata iti madhyata [292] Bei B dittographiert. [293] Vait. 14. 1 A āvadyotata BC ātadyotaca? [294] cf. Āśv. 3. 13. 8; KŚ. 25. 4. 33 schreibt das gleiche Opfer — offenbar ursprünglicher — für den Fall vor, daß sich himmlische und irdische Feuer mit einander vermengen; ebenso Āśv. Prāy. 8 a: vaidyutā-'gnisaṃsarge samāropaṇādi agnaye 'psumate pūrṇāhutiḥ | [295] AV. 4. 15. 10. [296] Hier scheint von dem Erlöschen irgendeines Opferfeuers die Rede zu sein. Brahm. Prāy. 62 a (s. folg. Anm.) beziehen sich jedoch auf das Āhavanīya-Feuer, dessen unser Text in diesem Zusammenhang nicht gedenkt. Vgl. aber Agn. Prāy. 12 a: anvāhiteṣv agniṣu yady *āhavanīyo 'nugacchet* tadā 'nvāhitam āhavanīyam anugatam utpādayiṣyāmī 'ti saṃkalpya | anv agnir uṣasām ātatāne 'ti (AV. 7. 82. 4) gārhapatyād praṇīyaṃto bhūr iti manaso 'pasthānaṃ kuryāt | tata ājyapūrṇena sruveṇa juhoti | yo agniṃ devavītaye .... mṛḍaya (RV. 1. 12. 9) svāhā || agnaye pāvakāye 'daṃ tato | juhvā juhoti | idaṃ viṣṇur .... pāṃsure (RV I. 22. 17) svāhā | viṣṇava idaṃ | tata[ḥ] sarva(ṃ)-prāyaścittaṃ | idaṃ viṣṇur RV. 1. 22. 17) japed ity eke | tato manasā yajamāno japati | agne vratapate | vrataṃ cariṣyāmi vāyo vratapate āditya vratapate vratānāṃ vratapate (Āp. 4. 3. 2) | vrato- 'pāyanottaram agny-anugamane vratopāyanīyajapo nā 'nyathā || ibid. 12 b: praṇīte 'nugate prāg ghomād iṣṭir agnir jyotiṣmān varuṇaḥ || agnihotrā-'rthaṃ praṇīta āhavanīyahomāt prāg anugate sāyam agnihotrārthaṃ praṇītam āhavanīyam anugatam utpādayiṣyāmī 'ti saṃkalpya | prātar agnihotrā-'rtham iti prātaḥ | uddharaṇa-

'gnaye 'gnimate 'ṣṭākapālaṃ puroḍāśaṃ nirvapen[297] | nityāḥ purastāddhomāḥ | saṃsthitahomeṣu | śivau[298] bhavatam[299] adya[300] no[301] | 'gninā 'gniḥ saṃsṛjyate[302] kavir gṛhapatir yuvā havyavāḍ juhvāsyaḥ[303] || tvaṃ hy agne[304] agninā vipro[305] vipreṇa san satā sakhā sakhyā samidhyase || sa no rāsva suvīryam[306] iti madhyata opyā 'tha saṃsrāvabhāgaiḥ saṃsthāpayet || 7 || atha[307] ya[307] āhitāgnis[307] tantre[307] pravāse mṛtaḥ syāt[308] katham tatra kuryāt | katham asyā 'gnihotraṃ juhuyur[309] | anyavatsāyā[310] goḥ payase | 'ty āhur[311] adugdhāyā[311] vā śūdradugdhāyā vā[311] | 'sarvaṃ[312] vā etat payo yad[313] anyavatsāyā goḥ śūdradugdhāyā vā 'sarvaṃ[314] vā etad agnihotraṃ yan mṛtasyā 'gnihotraṃ[315] | tāvad

maṃtreṇo 'ddhṛtya hiraṇyaṃ puraskṛtya rajataṃ puraskṛtye 'ti prātaḥ || [sāyaṃ] hiraṇyam agrato hṛtvā ''havanīyasya paścād (dhiraṇyaṃ) nidhāya | prātaḥ rajatam agrato hṛtvā ''havanīyasya purastān nidhāye 'ti viśeṣaḥ | tato praṇayana-maṃtreṇa nidhāyā 'gniṃ pratiṣṭhāpayet | tato 'gnaye jyotiṣmate svāhā | agnaye jyotiṣmata idaṃ | varuṇāya svāhā | agnaye jyotiṣmata idaṃ | varuṇāya svāhā | varuṇāye 'daṃ (Āp. 9. 9. 14; corr.) | iti pūrṇāhutiṃ hutvā tasmin evā 'gnau homa-samāptiḥ | Beim Erlöschen des Āhavanīya-Feuers soll ebenso wie bei dem des Dakṣiṇāgni (cf. unten 6. 1) verfahren werden; jedoch ist ibid. folgende Differenz vorgeschrieben: Āhavanīyasyo 'ttara-paścima-deśe prahvas tiṣṭhan dhātā dhātṛṇām (RV. 10. 128. 7) ity ādinā trī[ṇi] kāṣṭhāny ādadhātī 'ti viśesaḥ || ubhayor nāśe dakṣiṇāgniṃ praṇīyā ''havanīyam api praṇī[ya] pūrvavad āhavanīya-prāyaścittādi kṛtvā paścāt pūrvavad dakṣiṇāgni-prāyaścittādi kuryād ||

[297] Brahm. Prāy. 62a: āhavanīyānugame 'pi praṇīya hutvā śvo bhūte gnaye 'gnimate 'ṣṭākapālaṃ nirvapet | cf. ibid. Bl. 56a folg.: yasyā 'gnā[v] agnim abhyuddhareyur (vgl. Ait. Brāhm. 7. 6) bhavatam naḥ samanasāv (Kauś. 108. 2) ity abhimaṃtryā 'gnaye 'gnimate 'ṣṭākapālaṃ nirvapet | yasya yajamānasya daivān mānuśād vā pramādād agnāv uddhṛte praṇīte vidyamāna eva punar abhyuddhareyus tatrā 'bhimukhyeno ''rddhvam uddhareyur . . . . . . bhava(na)tan naḥ samanasāv iti . . .
[298] ACD śivo B śive [299] CD bhavatum. [300] ABC adhya [301] A to; Kauś. 108. 2. [302] C samsṛjāte [303] RV. 1. 12. 6. [304] ABC fügen agnir ein. [305] RV. 8. 43. 14. [306] RV. 5. 13. 5; 8. 98. 12. [307] A atha āhitāgnis tantraprāvāse B atha ya āhitāgni tetre pravāse C atha yasyāhitāgniḥ taṃtre [308] cf. Āp. 9. 11. 22; K. Ś. 25. 8. 9; vgl. die Anm. 318; 514. [309] A juyuran B juhuyāranye C juhuyuranye D juhuyātranye [310] A nyavatsāyā B 'nyā° C nyavatsīyā [311] Diese Stelle ist im Original verderbt. A liest diese und die zwischenliegenden Worte: āhuś tad adugdhāyā vā sarvaṃ vā pṛtanyayo yajñenā 'nyavatsāyā gauḥ śūdradugdhāyā vā BC āhuḥ śūdradugdhāyā vā (C vāt) sarvaṃ vā etyayojanye (C jñe) nā 'nya (C 'nā-)-vatsāyā goḥ śūdradugdhāyā evā (evā) D āhu śūdradugdhāyā vā [312] A sarvāṃ [313] fehlt bei CD. [314] fehlt bei ABCD. [315] cf. Ait. Brāhm. 7. 2.

agniṃ[316] paricareyur yāvad[317] asthnām[317] āharaṇam[318] | āhṛtyā 'gnibhiḥ[319] saṃspṛśya taṃ pitṛmedhena[320] samāpnuyur | atha yaḥ[321] samāropitā-'samāropite mṛtaḥ syāt kathaṃ tatra kuryāt | so 'gnaye tantumate pathikṛte vratabhṛte[322] puroḍāśaṃ nirvaped ekakapālaṃ saptakapālaṃ navakapālaṃ | nityāḥ purastāddhomāḥ | saṃsthitahomeṣu | tvam agne saprathā asi[323] yena pathā vaivasvataḥ[324] tvam agne vratapā asī[325] | 'ti madhyata opya (atha) saṃsrāvabhāgaiḥ saṃsthāpayed | atha naṣṭe araṇī syātām[326] anyayor araṇyor vihṛtya taṃ[326] mathitvai 'tābhir eva hutvā 'thai 'naṃ samāpnuyuḥ[327] ‖ 8 ‖ atha yasyo

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[316] D agnihotraṃ [317] A yāvavadasthnām (?) B yāvadasīnām D yāvadasthīnām. [318] Agn. Prāy. 4b: *adhve pramītasyā* (cf. oben Anm. 308) 'bhivānyavatsāyāḥ payasā 'gnihotraṃ tūṣṇīṃ sarvahutaṃ juhuyur ā samavāyāt | pāthikṛtīṃ kṛtvā tasminn eva vihāre abhivānyavatsāyāḥ payasā tūṣṇīṃ | dharmakāmā 'gnihotraṃ sakṛd eva sarvaṃ juhuyur | nā 'tra bhakṣo 'sti | pūrvāṅgāny uttarāṅgāny api tūṣṇīm eva bhavaṃti kālas tu sāyaṃ prātar eva | ā śarīrasyā 'gni-saṃbaṃdhatvāt | pradhāne prajāpatidhyānaṃ karttavyaṃ | yady āhitāgnir aparapakṣe mriyetā "hutibhir enaṃ pūrvapakṣaṃ hareyuḥ | pakṣahoma-nyāyena | ; cf. Āśv. Prāy. 2b: atha pravāsa-mṛtasyā "hitāgner viśeṣaḥ | putrādayaḥ pāthikṛtīṃ kṛtvā "hitāgni-śarīrasyā 'gnibhiḥ saṃbandha-paryaṃtaṃ mṛtavatsāyā goḥ payasā tūṣṇīṃ sarvahutaṃ juhuyuḥ | prajāpatiṃ manasā dhyātvā svāhe 'ti maṃtreṇa bhakṣaṇa-varjaṃ sāṃgaṃ pradhānaṃ kartavyaṃ ‖ athavā yājyā-puronuvākyābhyāṃ pūrṇāhutiṃ juhuyāt | athā "hitāgner apara-pakṣe maraṇa-śaṃkā syāt tadā pakṣahoma-nyāyenā 'vaśiṣṭā-'gnihotrā-"hutayo darśeṣṭiś ca kartavyā ‖ nā 'tra kālaniyamaḥ ‖ evaṃ cāturmāsyā-'ntarāle maraṇa-śaṃkāyāṃ..... ‖ maraṇa-śaṃkāyāṃ karaṇā-'saṃbhave maraṇā-'naṃtaram apy.....kāryāṇi ‖ [319] B āhatāgnibhiḥ C āhṛ(?) tāgnibhiḥ [320] BCD pitṛmedhe tena [321] C yaṃ [322] cf. K. Ś. 25. 4. 27 folg., wo die Fälle aufgezählt werden, in denen dem Agni vratabhṛt geopfert werden soll. [323] cf. oben 2. 1. [324] Gemeint ist der schon oben zitierte Spruch = AV. XIX 59. 1. [325] RV. 8. 11. 1. [326] Diese und die inzwischenliegenden Worte liest A: syātām anyayor araṇyor vihutya ta B syāt tayor araṇyor vihatyaṃ taṃ C syāt tayor ara vihṛtya taṃ D syāt tayor araṇyor vihṛtyaṃta [327] Āśv. Prāy. 7a folg.: atha samārūḍheṣv agniṣv araṇīnāśe 'gnyādheyaṃ punarādheyaṃ vā kartavyaṃ | vahniṣu satsu araṇī-nāśe prāyaścittaṃ punar-ādhāna-varjaṃ ‖ araṇī-nāśa-nimittāni ‖ dāho maṃthanaṃ ca ‖ [Śloka:] manuṣyā-'sthi śavaṃ viṣṭhā rajo viṇ mūtram eva ca svedo 'śru pūyikā śleṣma madyaṃ cā 'medhyam ucyate ‖ śṛgālā-'ṃtyaja-kuṇapa-pratilomaja-rajasvalā-sūtikā-patita-śūdra-vāyasarāsabha-śūkara-kāka-kukkuṭādyāḥ ‖ agnyādhānaṃ go-pitṛ-yajñavarjaṃ ‖ baudhāyanānāṃ tasya prathama[ḥ] prayoga evā 'vaśyakatvāt ‖ anyatarā-'raṇi-nāśe 'nyatarāṃ chittvā araṇidvayaṃ kṛtvā maṃthanaṃ kartavyam iti ‖ araṇī etaiḥ saṃspṛṣṭe bhavataṃ naḥ samanasāv (VS. 5. 3) iti jale nikṣipyā 'māvāsyāyāṃ nave araṇī maṃtreṇā "hṛtya darśene 'ṣṭvā navā-

'pākṛtaḥ paśuḥ prapatet[328] kā tatra prāyaścittiḥ | spṛtibhir juhuyād[329] vāyave niyutvate yavāgūṃ[330] nirupyā[331] 'nyaṃ tadrūpaṃ tadvarṇam ālabhetā[332] | "jyenā 'bhighārya paryagni kṛtvo 'pākurvītai | 'te[333] vai[333] devaspṛtayo[333] | agneṣ ṭe vācaṃ spṛṇomi svāhā | vātāt te prāṇaṃ spṛṇomi svāhā | sūryāt te cakṣu spṛṇomi svāhā | candrāt te mana spṛṇomi svāhā | digbhyas te jyoti[334] spṛṇomi svāhā | 'dbhyas te rasaṃ spṛṇomi svāhā | 'sthibhyas te majjānaṃ spṛṇomi svāhā | snehebhyas te snāvānaṃ spṛṇomi svāhau | 'ṣadhībhyas te lomāni

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'raṇyor agnīn maṃtreṇa samāropya maṃthanasyā "vṛtā mathitvā tantumatīm iṣṭiṃ kuryāt | agnis taṃtumān devatā | tantuṃ tanvan ... priyaṃ (RV. 10. 53. 7) sā-'nvāhārya-śarāva-parimita odano dakṣiṇā śeśaṃ (?) paurṇamāsavat | atha vahniṣu satsu jīrṇā-'raṇi-prāyaścittaṃ || jaṃtubhir maṃthanena jīrṇe araṇī vijāyete | tat-sadṛśe nave araṇī maṃtreṇa āhṛtyā 'māvāsyāpratipadi darśene 'ṣṭvā jīrṇāraṇī śalkīkṛtya gārhapatye kṣiptvā prajvālya dakṣiṇa-kareṇa navo-'ttarā-'raṇiṃ savyenā 'dharā-'raṇim ādāya agner upari dhārayan niṣṭapati || udbudhyasvā 'gne praviśasva yonim anyāṃ devayajyāyāṃ vai jatavedaḥ | araṇyā 'raṇīm anusaṃkramasva jīrṇāni nūm (?) ajīrṇayā nudasva || tato [']yaṃ te yonir ṛtviyo .... °giraḥ (RV. 3. 29. 10) || iti samāropya mathitvā 'gnīn vihṛtya manasvatyā caturgṛhīta-homaḥ || taṃtumatī-'ṣṭiṃ pūrṇāhutiṃ vā kuryāt || ukta-nimittair araṇī-nāśe pratyakṣa-vahnir yadi naśyet tadā 'gny-ādhānam iti baudhāyanaḥ|| mūtra-viḍ-retaś-ci[t]ti-kāṣṭha-śleṣma-pūty-aśru-karpaṭā-'sthy-ādibhir amedhyair agnisaṃsarge samāropya mathitve 'ṣṭiḥ | tasyāṃ devatā || agnir pavamānaḥ || agnir pāvakaḥ || agniḥ śucir iti || pūrṇāhutayo vā || aśaktau punas tvā "dityā rudrā vasavaḥ (samiṃdhatāṃ) punar brāhmaṇo vasunītha *rudraiḥ* ghṛtena tvaṃ tanuvo vardhayasva satyāḥ saṃtu yajamanasya kāmā (VS. 12. 44) iti maṃtreṇo 'pasamiṃdhanaṃ kuryāt | udakabiṃdu-pāte 'py etad eva || caṇḍāla-patita-rajasvalā-sūtikasya [spa]rśe agnyādheyaṃ || caturdine snānānaṃtaraṃ sparśe samāropya mathitvā 'gnaye śucaye 'ṣṭākapālaṃ nirvapet || pūrṇāhutiṃ vā || cf. Agn. Prāy. 13 b: agniṣv araṇyoḥ samārūḍheṣv araṇyor nāśe 'gnyādheyaṃ punarādheyaṃ vā karttavyaṃ | anyatarā-'raṇī-nāśe 'pi bhavati | Der in obigen Zitaten erwähnten Verunreinigung des heiligen Feuers gedenkt unser Traktat nicht ausführlicher; dagegen sprechen z. B. Agn. Prāy. 19 a von einem udakā-"dinā 'gny-upaghāta-prāyaścittaṃ | : punas tvā.... kāmāḥ (VS. 12. 44) iti samit-prakṣepaḥ || und von Selbstentzündung des Opferfeuers der gleiche Text ibid.: svayaṃ-prajvalana-prāyaścittaṃ | uddīpyasva ..... paripātaye 'ti (TA. 10. 1. 4. 5) pratimaṃtram ekaikaṃ samidham ādadhyāt (m)agnihotra-prārabdha-karmasu | ā samāpter.

[328] cf. unten 5. 5. [329] Vgl. hierzu Ś. Br. 11. 8. 4. 6; K. Ś. 25. 6. [330] BC yavāstaṃ. [331] A nirūpyā B tiruhyā CD nirūpyāṃ. [332] Das Entfliehen und Zugrundegehen des Opfertieres erheischt Sühne: K. Ś. 25. 9. 1; cf. unten 6. 7: aśvamedhe ced aśvo nā "gacchet ... [333] A °kurvītetyevaidevāspṛta tayo B °kurvīteyotavai CD °kurvītenyotavai [334] A jyoti, verändert in digbhya BCD diśāṃ

spṛṇomi svāhā | pṛthivyās te śarīraṃ spṛṇomi svāhā | 'ntarikṣāt[335] ta ākāśam spṛṇomi svāhā | mānuṣāt[336] ta ākāśād divyam[337] ākāśaṃ spṛṇomi svāhe | 'ndrāt te[335] balaṃ spṛṇomi svāhā | somāt te rājñaḥ[338] kīrttiṃ[339] yaśaś ca spṛṇomi svāhe | 'ti ca hutvā 'thai 'naṃ punaḥ pradiśati vāyave tve[340] 'ty | atha yasyo 'pākṛtaḥ paśur mriyeta kā tatra prāyaścittiḥ | spṛtibhir eva hutvā 'thai 'nam anudiśaty ṛtave tve[341] 'ty | atha yasyo 'pākṛtaḥ paśuḥ saṃśīryeta kā tatra prāyaścittiḥ | spṛtibhir eva[342] hutvā 'thai[342] 'nam anudiśati | rakṣobhyas tve 'ti | nā 'nudeśanam ity āhur | yo vā eṣa prapatito bhavati tad yad enam adhigacheyur[343] atha tena yajetā | 'tha yāv[344] etau śīrṇa-mṛtau bhavatas[344] tayoḥ prajñātāny avadānāny avadāye 'tarasya vā paśoḥ sampraiṣaṃ kṛtvā brāhmaṇān paricareyur apo vā 'bhyupahareyuḥ spṛtibhir[345] | yadi vā 'nyaḥ syā[c][346] chāmitram[346] enaṃ prāpayeyus[347] ..... spṛtibhir eva hutvā śāmitram evai 'naṃ prāpayeyur | ata ūrdhvaṃ prasiddhaḥ paśubandho | 'tha ya upatāpinaṃ yājayet[348] kā tatra prāyaścittiḥ | spṛtibhir eva hutvā 'gado haiva[349] bhavaty | atha ced bahava upatāpinaḥ syuḥ kā tatra prāyaścittiḥ | spṛtibhir eva hutvā 'gado hai 'va bhavaty | atha yo 'dhiśrite 'gnihotre yajamāno mriyeta katham tatra kuryāt | tatrai 'vai 'tat paryādadhyād yathā sarvaśaḥ saṃdahyete[350] 'ty | athā "havanīya ājyāhutiṃ juhuyād | yajña eti vitataḥ kalpamāna[351] | ity etaya

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[335] A liest statt dieser und der inzwischenliegenden Worte nur: °ntarikṣā śaṃspṛṇomi svāhā tte; BC lesen statt 'ndrāt te: °ndrāddhi D: °ndrādvi [336] BC manuṣāt [337] C divām; D divam [338] A rājā BCD rajñā [339] ACD kīrttir B kīrtti [340] V. S. 7. 7. [341] A ṛtaṃ vetyety BCD ṛtave tvety atha [342] Bei A verderbt. [343] D adhivyāyacheyur BC adhivyāgacheyur; vyā offenbar nur dittographisch aus dhi entwickelt. [344] Statt dieser und der inzwischenliegenden Worte liest A yāceto sau śīrṇamṛto bhavata BC yācai [C vai] taugnau sīrṇa (C rṇṇa) mṛtau bhavatas; D yā vaitāgnau śīrīrṇamṛtau bhavataḥ [345] A catasṛbhir C spṛtibhi [346] BCD °syām amitram [347] Das folgende, im Text Ausgelassene ist ganz verderbt: A tad āha śaṃ vai saṃdhrīyaṃ ca haratīty atha nu katham iti tat paṃcāsayaṃvājya vahanti B tadāha śaṃ vī saṃdhī 'yaṃ ca haratī 'ty atha nu kam iti tat paṃcāsapaṃcājya vaharanti C tadā śaṃ vī saṃdhrīyaṃ ca haratīty atha nu katham iti tat paṃcāsapaṃcājya vaharanti; D tad āha śaṃ cī sadhrīyaṃ ca haratīty atha nu katham iti tat paṃcāsapaṃcājyavaharaṃti; l. etwa: tad āha śaṃyu sadhryañcaṃ haratī 'ty | atha nu katham iti paṃcāsa-paṃcāsa (?) vahanti [348] A yojayet [349] haiva fehlt bei ABC. [350] cf. Ait. Brāhm. 7. 2. [351] AV 18. 4. 13.

rcā | 'tha ya aupavasathye[352] 'hani yajamāno mriyeta katham tatra kuryāt | tatrai 'vai 'tat pradadhyād yathā sarvaśaḥ saṃdahyete 'ty | athā "havanīya ājyāhutiṃ juhuyād | yajña eti vitataḥ kalpamāna[351] ity etayarcā | 'tha yaḥ samāsannesu[353] haviḥṣu yajamāno mriyeta katham tatra kuryāt | tatrai 'vai 'tat[354] paryādadhyād yathā sarvaśaḥ saṃdahyerann ity | athā "havanīya ājyā-"hutiṃ juhuyād | ape 'maṃ jīvā arudhan gṛhebhya[355] | ity etayarcā | 'tha yo dīkṣito mriyeta katham enaṃ daheyus | tair evā 'gnibhir ity āhur | havyavāhanāś cai 'te me[356] bhavanti tat kavyavāhanā ity | atha nu katham iti | śakṛtpiṇḍais tisra ukhāḥ[357] pūrayitvā tāḥ prādadh[y]us | tā dhūnuyus | tā[358] susaṃtāpā ye[358] 'gnayo[358] jāyeraṃs taiḥ samāpnuyuḥ | bahir[359] vā evaṃ (bhavan)ti te no vai 'te | tasya[359] tad eva brāhmaṇaṃ yad adaḥ[360]-puraḥ[361] savane[361] pitṛmedha[362] āśiṣo[363] vyākhyātās | taṃ yadi purastāt tiṣṭhantam upavadet taṃ brūyād vasūnāṃ tvā devānāṃ vyātte 'pi dadhāmi | gāyatrīṃ parṣām[364] adhaḥśirā 'vapadyasve 'ti | taṃ yadi dakṣiṇatas tiṣṭhantam upavadet taṃ brūyād rudrāṇāṃ tvā devānāṃ vyātte[365] 'pi dadhāmi | traiṣṭubhīṃ[366] parṣām[367] adhaḥśirā 'vapadyasve 'ti | taṃ yadi paścāt tiṣṭhantam upavadet taṃ brūyād ādityānāṃ tvā devānāṃ vyātte 'pi dadhāmi | jāgatīṃ parṣām[368] adhaḥ-[368] śirā 'vapadyasve 'ti | taṃ yady uttaratas tiṣṭhantam upavadet taṃ brūyād[369] | viśveṣāṃ tvā devānāṃ vyātte 'pi dadhāmy | ānuṣṭubhīṃ parṣām adhaḥśirā 'vapadyasve 'ti | taṃ yady antardeśebhyo vā tiṣṭha-

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[352] A upavasathye, verändert in au°; BC pavasathye D apavasathye; cf. Ait. Brāhm. 7. 2. [353] A yaḥ samāsattreṣu B masamāsaṃ neṣu; C samāsasattreṣu D mamāsanneṣu; unsere Lesung nach Ait. Brāhm. 7. 2. [354] A tat [355] AV. 18. 2. 27. [356] D ne [357] Die Mss. scheinen uṣāḥ zu lesen. [358] A tāḥsusaṃtāpayed agnaye BD tāmaṃsaṃtāpaye gnayo C tāmaṃ saṃtānaṃ saṃtāpāye gnayo [359] Bloße Wiedergabe einer kaum verständlichen und jedenfalls sehr korrupten Stelle nach Ms. A. B barhiṣy eva bhavaṃte no vai te tasya C barhir vā eva bhavaṃti tenodaite tasya D teno ete yad adobarhiṣā vā eva bhavati teno vai te tasya; l. etwa: teno ete yad adobarhiṣā vā eva bhavanti teno vai te? [360] D ahaḥ [361] AB purasavane [362] A pitṛmedhā [363] A āśaṣo B ādiṣo cf. Gop. Br. 1. 5, 22. [364] D pariṣām [365] In den Mss. vyātte = vyādatte; so D an dieser Stelle und bei allen ihren Wiederholungen. [366] B traiṣṭubhaṃ C bhā [367] BC pariṣaṃdhaḥ [368] B paviṣāmadhaḥ C pariṣāmadhaḥ [369–370] A läßt diese und die inzwischenliegenden Worte aus.

ntam upavadet taṃ brūyāt[370] . . . . | tasmai namas kuryāt | sa cet prati namas kuryāt kuśalenai 'vai 'naṃ[371] yojayet[372] | sa[373] cen[373] na[373] prati namas kuryāt tenā 'bhicaret | savyam[374] agranthinā prasavyam agnibhiḥ parīyād[375] | vatsaro 'si[375] parivatsaro 'si saṃvatsaro 'sī[376] 'ti | taṃ[377] yadi[377] jighāṃsed[377] yayoḥ[377] sarvam iti sūktena bādhakīḥ[378] samidho 'bhyādadhyāt | tṛtīyāhaṃ nā 'tijīvaty[379] | atha yo hotā 'rddhahuta ucchiṣṭaḥ[380] syāt[380] sahaiva tenā "camyā 'gnir mā pātu vasubhiḥ purastad[381] ity etāṃ japtvā yathā-'rthaṃ kuryād yathārthaṃ kuryāt || 9 || iti *yajñaprāyaścitte dvitīyo 'dhyāyaḥ samāptaḥ*[382] ||

athā 'to somarūpāṇi vyākhyāsyāmaḥ | prajāpatir manasi | sārasvato vāci[383] visṛṣṭāyāṃ[383] | vidhānaṃ[384] dīkṣāyāṃ | brahmavrate savitā[385] saṃdhīyamāne[386] 'ndho 'cheto[386] divyaḥ[387] suparṇaḥ parikhyāto | 'ditiḥ prāyaṇīye[388] | paśuṣṭhā nyupto[389] | yajño[390] hūyamāno[391] | bhadro vicīyamānaḥ[392] | chaṃdāṃsi mīyamāno[393] | bhagaḥ paṇyamāno | 'suraḥ krīto | varuṇo 'pasaṃnaddhaḥ | pūṣā somakrayaṇe[394] | śipiviṣṭo "rāv[395] āsādyamāno[395] | bṛhaspatir utthito | vāyur[396] abhihriyamāṇo[397] | 'dhipatiḥ prohyamāṇo | 'gnīṣomīyaḥ paśav[398] | atithi[399] (rudro | varuṇaḥ[400]) sadātithye | varuṇaḥ saṃrāḍ | āsandyāṃ[401] āsādyamāna[401] | aindrāgno[402] 'gnau[403]

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[370] Den zweifellos hier fehlenden Spruch haben sämtliche Mss. ausgelassen. [371] A kuśalam evainaṃ C kuśalenaitenaṃ [372] D yājayet [373] A sa veṃta B sa ce tan ra C sa cenra; D sa cet [374] fehlt bei B. [375] Bei BCD fehlt: pariyād vatsaro si [376] VS 27. 45. [377] A tayaṃdirjighāṃsaghaṃyoḥ BCD taṃ yadi jighāṃsevyayoḥ [378] Verwendung des bādhaka-Holzes bei bösem Zauber: s. Pet. Wb. u. bādhaka und die allerdings unklare Stelle AP 24. 1. 6. [379] CD nātijīvayaty [380] A utsiṣṭhasyāt BC u(c)chiṣṭa syāt l.: uttiṣṭhāset (vgl. PW.) [381] AV. 19. 17. 1. [382] D ity atharvavede vaitānasūtre prāyaścittaprasaṃge daśamo 'dhyāyaḥ || [383] vāvivisṛṣṭāyāṃ C vaccivi° [384] D vidhāna [385] D savitāraṃ [386] Texte unklar °māne adaste? °māne a-uste? [387] C divyaṃ [388] C prāyaṇīyo B prāyaṇī [389] So nach BC. [390] C yajñe [391] D °māne [392] ABCD vai bhī° [393] AD vai mīyamāno BC vai mīmāno [394] ABC °ṇā D °ṇaṃ [395] A °ṣṭor āsā°; BCD °ṣṭorāvasā°; sprachlich möglich wäre es, statt ūrāv: ūrū zu rekonstruieren, unter Anwendung eines anfechtbaren Sandhi also zu lesen: °ṣṭo "rv āsā°; vgl. śipiviṣṭa āsāditaḥ TS. 4. 4. 9. 1 K. Ś. 34. 14. [396] C ḍhāsur? [397] A abhidbhiyamāṇo B abhirhriyamāṇo CD abhihrīyamāṇo [398] BCD paśave [399] A ātithye [400] BCD vāruṇaḥ [401] B āsadyaṃ vatsādyamāna C āsaṃccāvatsādyāmāṇa D āsaṃdyāvatsādyamāṇa [402] ABC °gnau [403] ABCD lassen 'gnau weg.

mathyamāna | aindrāgno 'gnau[404] praṇīyamāne[404] | sāma[405] tānūnaptre[405] | tapo 'vāntaradīkṣāyāṃ | pṛthivy upasady | antarikṣam upasadi | dyaur upasadi | yajñasya pramā[406] 'bhimo 'nmā[406] pratimā vedyāṃ kriyamāṇāyāṃ | paśava uttaravedyāṃ | dyaur havirdhāne | 'ntarikṣam āgnīdhrīye | pṛthivī sadasi || 1 || prāṇa uparaveṣu | bhrātṛvyā dhiṣṇyeṣu | paśavo barhiṣi[407] | vedyāṃ stīryamāṇāyām | apsu[408] visarjane[408] | prajāpatir hriyamāṇo[409] | 'gnir āgnīdhrīye | vaiṣṇava āsannakarmaṇi | hasto visṛṣṭo[410] | vaiṣṇavo yūpa | oṣadhayo raśanāyāṃ[411] | medha āprīṣu[412] | haviḥ paryagnikṛtaḥ[413] | pitṛdevatyaḥ paśau saṃjñapyamāne | yajñasya mithunaṃ pannejaneṣu[414] | rakṣasāṃ bhāgadheyaṃ vapāyām[415] udgṛhyamāṇāyāṃ | yajñasya saṃtatir vasatīvarīṣv abhihriyamāṇāsv[416] | indrāgnyor dhenur dakṣiṇasyām[417] uttaravedi[418]-śroṇyām[419] avasādayati[420] | mitrāvaruṇayor dhenur | uttarasyām uttaravedi-[418] śroṇyām[419] avasādayati[421] | viśveṣāṃ devānām āgnīdhrīye | chaṃdāṃsy upavasathe[422] | havir upāvahṛtaḥ[423] | sārasvataḥ[424] prātaranuvāke | 'tharvā 'bhyuptaḥ | prajāpatir vibhajyamāne | devatā vibhakte | 'ndro vṛtrahe 'ndro[425] 'bhimātihendro[426] indro vṛtratur[427] unnīyamāna | āyur upāṃśv-[428] antaryāmayor | yamo 'bhihitaḥ || 2 || nibhūyapurādhāvanīye[429] supūtaḥ pūtabhṛti suśukra[430]-śrīr[431] maṃtha[432]-śrīḥ

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[404] fehlt bei A; D °gno [405] A sārasvato nupāpte B sāsatī nūyāpte C sāsatī yāpte; D sāsatītaghrāme [406] A pramābhimatonmā pratimā vedyantarikṣamm upasadi dyaur upasadi yajñasya pramābhimatonmā pratimā B setzt an Stelle dieser Wiederholung: pramādisamonmā C pramāhisāmonmā; D pramābhimate hi mā [407] ABC barhiṣu [408] A aśuvisarjane C apśutisarjane [409] A hīyamāṇe C hrīyamāne D hrīyamāṇo [410] C tisṛṣṭo [411] B raśanāṃyāṃ C rajñaśanāyāṃ [412] D āprītya [413] A paryagnittataṃ [414] ABCD patnīja° [415] A capāpām B vamāyām [416] A abhidrīyamāṇāsv B abhihriyamāṇesv D abhihrīyamāṇaṃsv [417] D uttarasyām; vielleicht besser. [418] B °vediḥ [419] ABC °ṇyāṃ [420] A vacasaṃ nodayati D vamasāṃ nodayati BC vasaṃnodayati; vielleicht die Lesart von BC (vasan no 'da°) beizubehalten. [421] B vasannodayati D vedinodayati (sic!) C vasaṃnodayati A avasādayati; vielleicht auch hier mit BC zu lesen. [422] BC upavasatho; D upavathyo [423] A ūpāvahataḥ B upāhataḥ C upāvahūtaḥ D ūvahataḥ [424] C sārasvatāḥ [425] fehlt bei B. [426] A bhimātir° D bhimater° [427] A vṛtraghna D vṛtraghnīr [428] B unaṃśv [429] AD nidhāya° [430] BC śukraḥ [431] C śrī [432] A matha D mayaḥ

saktuśrīḥ kṣīraśrīḥ kakubhaḥ pātreṣu[433] | vāyur bahiṣpavamāne[434] | hotrā[435] pravare | vasavaḥ prayājeṣu | yaddevatyaḥ somas[436] taddevatyaḥ[436] paśur | vaiśvadeva unnīyamāna[437] | aindrāgna unnīto | rudro hūyamāno | vāto māruto gaṇo[438] 'bhyāvṛtto | nṛcakṣāḥ[439] pratikhyāto[440] | bhakṣo bhakṣyamāṇaḥ | sakhā[441] bhakṣitaḥ | pitaro nārāśaṃsā[442] | [ā]gneyaṃ prātaḥsavanam | aindraṃ mādhyaṃdinaṃ savanaṃ | yajño dakṣiṇāyām | aindrāṇi pṛṣṭhāni | vaiśvadevaṃ tṛtīya-savanaṃ | vaiśvānaro 'gniṣṭomam | aindrāvaruṇaṃ maitrāvaruṇasyo 'kthaṃ[443] bhavaty | aindrābārhaspatyaṃ[444] brāhmaṇācchaṃsina ukthaṃ[445] bhavaty | aindrāvaiṣṇavam achāvākasyo 'kthaṃ[446] bhavaty | aindraḥ ṣoḍaśīrātraḥ[447] | paryāyā[448] "gneyo[448] | rāthaṃtaraḥ sandhiḥ[449] | sauryam āśvinam[450] | ahar yajña | ādityā anuyājeṣu | yad antarā kriyate sa samudro | varuṇo 'vabhṛthe[451] | samudra ṛjīṣe | yad[452] avāre[452] tīrthaṃ[452] tat prāyaṇīyaṃ | yat pāre tad udayanīyaṃ[453] | vaiṣṇavo vaśāyāṃ | svar divi | kāsu[454] brahma[454] samiṣṭyām[454] || 3 || yasyā[455] yasyā[455] 'ṃtataḥ[455] somo vyāpadyeta tasyai tasyai devatāyā[456] iṣṭiṃ nirvaped ājyahomān vā | 'tha juhuyāt | tvāṃ[457] yajño viṣṇur[458] iti ca | tvāṃ yajño viṣṇur yajña-viṣṇū anūnaṃ[459] hitvā[460] ātmānaṃ deveṣu vidayāmīti[461] | vanaspate[462] 'ṃtataḥ[463] syā 'nuṣṭubhaṃ chaṃdaso yaṃ tam abhyukta etena saṃdadhāmī 'ti saṃdhāya yan me skannam[464] iti skanne | yad asmṛtī[465] 'ti ca karmaviparyāse 'ti[466] ca[466] tad[466] yad[466]

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[433] C pavitreṣu [434] ABC barhi° [435] B hotrāḥ C hotra; vgl. Kāth.: hotrāḥ. [436] fehlt bei D [437] C °ne [438] gaṇe [439] AC nṛcakṣā [440] A praticakṣāto; dann folgt bei A bhakṣo bhakṣīyamānaḥ sarvobhakṣitaḥ B bhakṣo yamānaḥ savobhakṣitaḥ C bhakṣo bhakṣīyamānaḥ savobhakṣita [441] A sarvo BC savo D sayo. [442] C nārāyanaṃsā [443] AC °varuṇasyo 'chaṃ B °syecchu [444] B °bārhaspatye [445] AC ucchaṃ B uccha [446] ABC chaṃ [447] A ṣoḍaśārātriḥ BCD ṣoḍaśīrātri [448] ABCD paryāyāgneyo [449] A saṃdhi BC saṃdhiryā [450] A āśvina [451] A vabhṛthye [452] A yad avāre tīrthaṃ B yad ăcātīreryaṃ CD yad ācāre tīrthaṃ [453] A udayatīyaṃ B udanīyaṃ [454] B kāsubrahmāmiṣṭyā C kāsubrahmāsamiṣṭyāṃ; D kāsubrahmaṇyām iṣṭyāṃ [455] A yasyāṃ yasyām aṃtataḥ C yasyā yasyā tataḥ; D yasyāṃ yasyā aṃtataḥ [456] C devatāyāḥ [457] D tvā [458] Korrupt. [459] D ān (mit Virāma) [460] A hatvā [461] A devayāmīti [462] D °ti [463] BD °ṃtata [464] Kauś. 6. 1 f.; Vait. 16. 17. [465] AV 7. 106. 1. [466] A karmaviparyāsetayad ṛktaṃ oṃ B karmaviparyāsotiyacadakta oṃ C karmaviparyāseti ya ca yaddṛkttā tu; D karmaviparyāseti ya cad ṛkta. Zum folg. vgl. Gop. Br. 1. 3. 3.

ṛkta[466] oṃ[466] bhūr janad[467] iti gārhapatye juhuyād | yadi yajuṣṭa[468] oṃ bhuvo[469] janad[470] iti dakṣiṇāgnau juhuyād | yadi sāmata[471] oṃ svar janad[470] ity āhavanīye juhuyād | yady atharvata[472] oṃ bhūr bhuvaḥ svar janad om ity āhavanīya eva juhuyād | atha daivatāny | āgneyaṃ hautraṃ | vāyavyam ādhvaryavaṃ | sauryam audgātraṃ | cāndramasaṃ brahmatvaṃ | tasya ha vā agnir hotā "sīd | vāyur adhvaryuḥ | sūrya udgātā | candramā brahmā[473] | pṛthivī vā ṛcām[474] āyatanam | agnir jyotir antarikṣaṃ (vai)[475] yajuṣām āyatanaṃ[476] | vāyur jyotir dyaur[477] (vai)[475] sāmnām āyatanam | āditya jyotir āpo 'tharvaṇām āyatanaṃ[475] candramā jyotir iti ca ‖ 4 ‖ atha yad avocāmā[478] "pattau[479] somaṃ[480] ce 'ti[481] yajamānaṃ ced[482] rājānaṃ[482] stena[483] ha vā prathamaś[484] cā "hareyuś cittavyāpatyur[485] vā bhaved[486] | ity āhā 'śmarathyo | ne | 'ty āhatuḥ kāṇva-gopāyanau | yadai 'va karmā 'bhy[487] adhvaryur[487] vihitas[488] tadai 'va sarvakratūn praty āpado vihitā | ity āhur ācāryā | atha katham atra[489] yajamānakarmāṇi syur | upacārabhakṣapratiś[490] ce[490] | 'ty adhvaryur asya yajamāna[491]- karmāṇi kuryād[492] | atra[493] yajamānā-"sane mārjālīye vā camasau nidhāya tatrā 'sya bhakṣakāle bhakṣāṇy upasthāpayeyur ā samiṣṭa-yajuṣo homāt | prāk samiṣṭa-yajur[494]

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[467] fehlt in ABCD. [468] A yajuṣṭhaṃ C yajuṣṭaṃ [469] A bhuva [470] fehlt bei A. [471] A sāmataṃ [472] A atharvataṃ; cf. Brāhm. Prāy. 5 b: tatra bhūḥ svāhe 'ti gārhapatye juhotī 'ti varttate | tathau(!) ttarayor api yojyaṃ | yajuṣṭo bhuva svāhe 'ti dakṣiṇāgnau sāmataḥ svaḥ svāhe 'ti dakṣiṇāgnau sāmataḥ svaḥ svāhe 'ty āhavanīye ..... ibid. Bl. 6 a: tatrā "dhānā-'nukrameṇa pūrvaṃ gārhapatye dakṣiṇāgnāv āhavanīya iti homo vidhīyate | ṛgvedā-"dīnāṃ ca gārhapatyā-"dibhir abhisaṃbaṃdhaḥ | śrutyaṃtare ṛgvedo gārhapatyo yajurvedas tu dakṣiṇaḥ sāmavedas tu āhavanīyata iti | [473] Vgl. zu diesen Ausführungen KŚ 25. 1. 4—10. [474] kṣavām B unklar C yām [475] fehlt bei BCD [476] B fügt sāmnā ein. [477] CD dyauḥ [478] A avovāmā BC avocāmo [479] l.: [u]papattau? Der folgende Passus ist ganz korrupt und mir völlig unverständlich. [480] AC saumaṃ [481] D teti [482] A ced rājāna B ceṃd rājānaṃ C yeṃd rājānaḥ D caṃdrojānas [483] l. stenā? [484] C pramas [485] l.: vittaṃ? D vyāpalyur [486] BC bhaveyad D bhavaṃyad [487] A karmābhyadhvaryo BCD karmābhyuddhvāryau [488] A vihitat (?) [489] Bei ABC fehlt atra [490] A āpavārabhakṣapratiścety B upacārabhakṣapratiścaity C upacārabhakṣapratiścety; l.: prāyaścittety? [491] BC yajamānasya [492] ACD fügen hinter kuryād ein: adhy B acya [493] A fügt hinter atra ein: bhakṣabhakṣaṇāyā B bhakṣabhakṣaṇāpāryā C bhakṣabhakṣaṇāpāya D bhakṣabhakṣaṇāpāya l.: anyatra bhakṣabhaṣaṇāt pāyaya? [494] BC °yajña D °yaju

homāc[495] ced[495] yajamāna[495] āgacchet samastān eva bhakṣajapān japtvā bhakṣayec cheṣaṃ | samāpyā 'vabhṛtham abhyupeyuḥ[496] || **5** || atha ha yaṃ[497] jīvan[497] na[497] śrutipathaṃ gachet[498] kiyantam asya kālam agnihotraṃ juhuyur | yady eva hitam āyus tasyā 'śeṣaṃ prasaṃkhyā[ya][499] tāvantaṃ[500] kālaṃ[500] tad[501] asyā[501] 'gnihotraṃ hutvā 'thā 'sya prāyaṇīyena pracareyur | vyākhyātaḥ pātraviniyogo[502] 'pi[503] yathai 'va śarīrādarśane | sa cej jīvann[504] āgachet[504] kathaṃ vā proṣyā[505] "gatāya[505] yathākāryaṃ[505] karmāṇi kuryāt | sa[506] cet svayam-uttha[ḥ] syād punar asyā 'gnīn ādhāyā 'dbhutāni[507] vācako japam | iti hutvā mārjayitvā tato 'yam āgataḥ karmāṇi kuryāt[506] | sa cet punar anuttha[ḥ][508] syāt[508] tathā saṃsthitam evā 'sya[509] tad agnihotraṃ bhavati | jarāmaryaṃ[510] vā etat sattraṃ[511] yad agnihotram | iti ha śrutir bhavati[512] || **6** || atha ya[513] āhitāgnir[513] vipravasann agnibhiḥ pramīyeta[514] kathaṃ tatra pātraviniyogaṃ pratīyād | ity āhā 'śmarathyo[515] | yady anyāni pātrāṇi yajñā-"yudhānī[516] 'ty upasādya vihṛtyā 'gnim āhṛtya prajvālya vihareyur nirmathyaṃ[517] vā prajvālya vihared | ity etāvatā 'ṃgaprabhṛtibhiḥ[518] saṃsthāpyai 'vaṃ pātraviniyogam ity anuchādayed[519] | *yad yad utsannāḥ[520] syur vāraṇīsahitāni[521] pātrāṇī | 'ty apsu samāvaped[522] | eṣā te 'gne[523] |

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[495] A homādyajamāna [496] B upahareyuḥ C hareyuḥ [497] B jīvantaḥ D jīvanaḥ; (st. yaṃ l. yo) [498] Ein ähnlicher, z. B. Ait. Brāhm. 7. 9 erwähnter Fall ist der, daß man von dem Āhitāgni fälschlich hört, er sei gestorben; cf. (Āśv. Prāy. 8 b): yasmiṃst āhitāgnau jīvaty eva mṛtaśabdaḥ śrūyeta | tadā 'gnaye surabhaye pūrṇāhutiḥ | cf. Agn. Prāy. 14 b: surabhaya eva yasmiṃś jīve mṛtaśabdaḥ | yasminn āhitāgnau jīvaty eva mṛta iti yadi śabdaḥ saṃjāyeta tadā surabhimate 'ṣṭiḥ (!) kartavyā | [499] D °khyai [500] A tī varttamānakālaṃ A tā vrataṃ [501] A tasyā° [502] A °viniyoge [503] fehlt bei BCD [504] B jīvanaṃntāgachet CD jīvanaṃ nā "gachet [505] A prokṣāgatakāyadhākāya B proṣyagatakāya C proṣyagatakāyadhākāya; D preṣyāgatāya yathā kārya [506] Diese und die dazwischenliegenden Worte fehlen bei D. [507] B ādhāyāṃdbhutāni C ādhāyāhadbhutāni [508] Mss. unklar; sie lesen hinter uttha syād die Silbe at; C utthāsyād at. [509] BC syāṃ [510] BC jarāmarya A jarāmardyaṃ D jarāmayaṃ [511] A sarvatra [512] D vadati [513] ABC yat tryāhitāgnir [514] cf. oben Anm. 308; — "agnibhiḥ" ist wohl zu streichen. [515] A °śmayorathyo B imayorathyo [516] A yajñāni yudhāny B yajāyudhīnity [517] B nirmathya [518] C °ṇgaḥ prabhṛ° [519] A anutsādayed B anuchāvayed [520] A udet saṃnā B utthaṃtā C utsaṃnā D utthaṃnā; zu erwarten wäre etwa: mārttikāḥ cf. unten 6. 6. [521] C vāruṇī°; l.: varuṇa°? [522] cf. oben Anm. 58. [523] VS 2. 14?

yo agnis[524] | tayā me[525] hy āroha tayā me hy āviśe[526] | 'ty aśmamayāni vā[527] lohamayāni vā brāhmaṇebhyaḥ pradadyād[528] | daśarātraṃ niyatavratā[ḥ] syuḥ | saṃvatsaraṃ cā 'pi gotriṇa | ekādaśyāṃ *keśaśmaśru-lomanakhāni*[529] vāpayitvā | 'dbhutāni prāyaścittāni[530] vācākāṃ[531] japam iti hutvā mārjayitvā[532] tato yathāsukhacāriṇo[533] bhavanti ‖ 7 ‖ atha yady enam anāhitāgnim iva vṛthā-'gninā[534] daheyur evam asyai 'ṣa[535] mṛtpātraviniyoge[536] | 'ti patnya[537] bhavatī | 'ty āhā 'śmarathyo | ne 'ty āhatuḥ kāṇvagopāyanau | yadai 'va kārmā 'bhy[538] adhvaryur[538] vihitas tadai 'va sarvakratūn praty āpado vihitā | ity āhur ācāryā | atha katham asyām āpattau yathai 'va śarīrā-'darśane vā samāmnātānām āpadāṃ[539] katham tatra pātraviniyogaṃ pratīyād ity āhā 'śmarathyo | 'raṇyor agnīn samāropya śarīrāṇām ardham . . . . . eṣā[540] tūṣṇīm nirmathya prajvālya vihṛtya madhye 'gnīnām[541] edhāṃś[541] citvā darbhān saṃstīrya tatrā 'sya śarīrāṇi nidadhyur | bhāruṇḍasāmāni gāpayed | yady[542] agāthaḥ[543] syād athā 'py asāma[544] kuryā[c] | charīrā-'darśane pālāśa-tsarūṇy[545] āhṛtyā 'thai 'tāni puruṣā-''kṛtīni kṛtvā ghṛt[en]ā 'bhyajya māṃsa[546]-tvag-asthy asya ghṛtaṃ ca bhavatī 'ti ha vi(r)jñāyate[547] | yady āhavanīyo devalokaṃ yadi dakṣiṇāgniḥ pitṛlokaṃ yadi gārhapatyo mānuṣyalokaṃ | yadi yugapat sarveṣv asya[548] lokeṣv[548] avaruddhaṃ bhavatī 'ti ha vijñāyate | tasmād yugapad eva sarvāṃt sādayitvā 'tha yady enam an[v]ālabheta punar dahet | stenam[549] iva[549] tv[549] eva brūyād | yat kiṃ cā 'vidhivihitaṃ karma kriyate tasyai 'ṣai 'va sarvasya kḷptiḥ sarvasya prāyaścittiś ce | 'ti hi[550] śrutir bhavaty[551] | athā 'py atrā 'gner

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[524] AV. 12. 2. 7? [525] B pre [526] s. Gop. Br. 2. 4. 9; Vait. S. 24. 14. [527] BCD ca [528] Vgl. das unten unter 4. 1 und 6. 5 Gegebene; s. a. K. Ś. 25. 7. 32 folg. [529] BC roma° [530] D citta° [531] BCD kāṃ statt vācākāṃ vgl. oben 3. 6: vācako japam [532] fehlt bei D [533] AB °vāriṇo [534] bei D fehlt gninā [535] B asyaivā; AC asyaiṣā D asyaiṣāt [536] bei D fehlt mṛt [537] A patrya; l.: pātriyo? [538] D karmābhy uddhvāryau [539] A āpadīṃ [540] eṣā unverständlich; davor jedenfalls eine Lücke; D eṣāṃ [541] AD °nāmedhāṃ B °nāṃ medhāṃ C °nāmedhyaṃ [542] D yathā [543] ABC agāthā D gāthā [544] B asama C asāme D āsame [545] so mit sämtlichen Mss., vgl. Āp. 9. 11. 23. K. Ś. 25. 8. 15. [546] BCD māṃsaṃ [547] cf. Ait. Brāhm. 7. 2. [548] A unklar B avasya lokeṣv [549] D svenam ity [550] B ha [551] Hier endet nach D der Abschnitt 8; der Rest fehlt.

ayatā [552] somatanūr [552] bhavati | samanvāgamevāvāṃ [553] karmasu samanv ā 'trā "gamayed | yat kiṃcid yajñe viriṣṭam āpadyeta tasyai 'ṣai 'va sarvasya kḷptiḥ sarvasya prāyaścittiś ce | 'ti hi śrutir bhavati ‖ 8 ‖ athā 'taḥ sattriṇāṃ [554] vakṣyāmaḥ | pravṛtte [555] tantre 'ntastantre vā gṛhapatir [556] upatāpaḥ [557] yasyā [558] "yur [559] gṛhī[t]vā [560] 'nugacheḥ [561] kāmaṃ tasya putraṃ bhrātaraṃ vo 'padīkṣya [562] samāpnuyur | (na [563] samāpnuyur) | na [563] vā ṛtvijāṃ cai 'kam iva [564] | ne 'ty [564] āhā 'śmarathyo | na hi gṛhapater [565] upadīkṣā [566] vidyate | gṛhapatiṃ samīkṣya [567] yadi manyeta | jīved ayam ahorātrāv ity ekāhāny (ekadvivāsavane) [568] sarvāṇi savanāni samāveśayed | yasmiṃs tu samāveśayet tasya savanasya vaśam upayāntī 'tarāṇi | savanāni nānātantrāṇi ced api bhavanti durgāpattau ca [569] samāse [569] ve 'ṣṭīnāṃ [570] samāveśa[yed] [571] vakṣyakāmo [571] | yāḥ [572] kāś cai 'katantrā [572] iṣṭaya[ḥ] [573] syur avyavahitāḥ [574] kāmaṃ tā ekatantre [575] samāveśya haviṣām ānupūrvyeṇa pracaret | prāk sviṣṭakṛto [576] mukhaṃ tu pañcā-"jyā-"hutīr juhuyād | agnaye somāya viṣṇava indrāgnibhyāṃ prajāpataya iti | yadi sauviṣṭakṛtyā pracaranti khalu vai yadi bahūni vā sruveṇa yathāvadānenā [577] 'tikrāmet ‖ 9 ‖ athā 'taḥ sa[t]triṇāṃ vakṣyāmaḥ | pravṛtte tantre saṃnaddhe-'dhmā-barhiṣi paścāc candramasaṃ paśyed | ya [578] eṣā 'mā(mā)vāsyāyām [578] āgneyaḥ puroḍāśas taṃ pāthikṛtaṃ [579] karoti prakṛtye 'taraṃ vinai | 'tad yajñaś chidyate ya etām antareṣṭiṃ tanvīte | 'ti hi śrutir bhavaty | atha

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[552] l.: āpattau? so 'tanur? [553] B samalage vācāṃ C samanvagevācā (tvā?) karma; sāma tv āgamayed (vāvāṃ) karmasu sāma vā 'trā "gamayed ‖ āgāpayed statt āgamayed zu lesen? also: im ersteren Falle soll man zu ihm wie zu einem Diebe (d. h.: leise) reden? l.: samanvāgame vācāṃ? [554] ABC sattrāṇāṃ [555] ABD praklpte. [556] A ditt: gṛhapati [557] BD upatāpa [558] BCD syā [559] B "yu [560] B gahīvā [561] CD °nugachaḥ; dem Wortlaut nach für mich nicht rekonstruierbar. Dem Sinne nach: „Wenn der Hausherr während oder nach Vollendung eines Opfers krank wird oder stirbt ...." [562] B °padī C padīkṣaṃ [563] B ne C läßt na aus. [564] ABCD ivānityā [565] ABCD° tir [566] upadīkṣya; A wiederholt die Worte von samāpnuyur bis upadīkṣā (sic!). [567] C samīkṣā [568] Soll wohl Glosse sein und gelautet haben: ekadivasāni [569] A vasamāso BCD casamāsau. [570] B vaiṣṭīnāṃ [571] A sāmā° BC samāveśavakṣakāmo [572] BC yāścaika° D kāścaikaṃ° [573] B dṛṣṭayaḥ [574] A avyavahita BC avyaveditāḥ [575] B yekatantrai [576] ABCD °kṛta [577] C yathāvaidānenā [578] B yeṣāmā° [579] B pākṛtaṃ C pāvi(?)kṛtaṃ

yasya paurṇamāsyaṃ (vā[580]) vyāpadyeta kāmaṃ tatra prākṛtīḥ[581] kuryāt | tad[582] ya[ḥ] kratur [dyāvākrato vā vāyo] vidyate[582] 'tha nirvapaty | āgneyam aṣṭākapālam aindram ekādaśakapālam āsādya havīṃṣi prāyaścittīr[583] juhuyād | yad udagān mahato mahimā asya[584] māno asya jagataḥ pārthivasya mā naḥ prāpad uchunā[585] kācid anyā | kasmai devāya haviṣā paridadema svāhe 'ty | athā 'taḥ paśubandhaḥ | pari yajñasya bhojyasya[586] bhojyavatkā[587] mo[588] ye[589] kecit tatrasthāḥ paśavaḥ somakāriṇā[590] teṣāṃ bhakṣabhakṣaṇaṃ | tad yathā | varāha-mārjā[ra]-māhiṣāṃ[591] śakuno[592] 'nyo 'vadānāni māṃsāni jāṃgalāni ca yady aśiṣaḥ[593] syān māsi māsi ṣaḍḍhotāraṃ juhuyāt | sūryaṃ te cakṣur gacchatu vāto ātmānaṃ prāṇo dyāṃ pṛṣṭham antarikṣam ātmāṅgair yajñaṃ pṛthivīṃ śarīraiḥ vācaspate 'chidrayā vācā 'chidrayā juhvā devāvṛdhaṃ divi hotrām airayat svāhe 'ti ṣaḍḍhotāraṃ hutvā[594] prajāpatiḥ sarvam eve 'dam utsṛjed | iti hi śrutir bhavati[595] || 10 || (ity[596] atharvavede vaitānasūtre prāyaścitta-prasaṃge ekādaśo 'dhyāyaḥ[595] iti *yajñaprāyaścitte tritīyo 'dhyāyaḥ samāptaḥ.*

(sānnāyyaṃ[597] yad udbo-) dhayeyuś[598] ced vatsā[599] vāyavyā-(yā)[599] yavāgvā[599] sā[nnāy]yaṃ[599] yajetā[600] | 'py[600] ekasyā[ṃ]

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[580] vā fehlt bei B. [581] AC prākṛtī B kṛtī [582] A liest statt dieser und der zwischenliegenden Worte: vā krator vā vāyo vidyata; D nahyakratudyāvākrator vā vāyo vidyate; — statt ya kratur vermute ich: prakṛtir; möglich auch: tad yaḥ kṛto vā yo vā 'kṛto vidyate [583] A prāyaścittir B °ścitti C °ścittī; D °ścittim [584] A asyam; dieses Zitat ist für mich unermittelbar. [585] l.: uchūnā? [586] fehlt bei B. [587] l. vielleicht: bhuktvā [588] l.: 'mī? [589] A pe [590] BD somakāriṇaṃ [591] A °-māhiṣāṃ BC °hiṣa; D °hiṣu [592] B śākuno AD śākunā; zu erwarten wäre: mahiṣāṇāṃ śakunānām [593] ACD °śiṣa; gemeint ist etwa: aśiśiṣuḥ; der Sinn des Satzes findet sich wieder z. B. Brāhm. Prāy. 77a: yadi śyeno vā māṃ[saṃ] haret | anyad vā sattvam anyad vā 'vadānaṃ yad apā[ṛkṣac chakunir?] iti juhuyāt | jede Berührung durch räuberische Tiere wie z. B. die Krähe ominös: AP 37. 2. 1. [594] ABC vihṛtvā K. Ś. 6. 1. 36. Zur Fassung dieses Textes gegenüber einer Reihe von anderen (s. Bloomfield, Conc. u.: vācaspate chidrayā . . .) neigen unsere Mss., wie die Lesungen von A: airaya B: airayaṃt CD airayaṃ beweisen. [595] Diese und die zwischenliegenden Worte fehlen bei A; D °ṣaddhotāraṃ hutvā prajāpatiḥ [596] fehlt bei A. [597] AD sāmājyaṃ; cf. Āp. 9. 1. 24 ff. [598] A udabodhayeyuś B udbhaddoyeyuś . . . . [599] B vatsāyāyavyāthavāgvāsāṃyaṃ C vatsāvāyavyāyayavāgvāsa; D vatsāvāyavyayā yavāgvā sāyaṃ; zu diesem Abschnitt vgl. Āśv. 3. 13. 13 folg. [600] AD °tāth

dhītāyām adhītā dohayed | adhītābhiḥ saṃsthāpya[601] dhītānāṃ vatsān[602] apākṛtya[602] śvaḥ[603] sāṃnāyyena[604] yajeta[605] | sāyam-

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[601] A samātha [602] A vaśānapānkṛtya B vatsānaṣākṛta C ... tsānathākṛtyaḥ; cf. Brahm. Prāy. 17 b (äußerst korrupt); K. Ś. 25. 4. 39. [603] A sva B śruḥ [604] A sānrājyena B sāmrājyena CD sāṃnājyena [605] Hierzu findet sich in dem Passus Brahm. Prāy. 17a folgende, durch Korruption fast jedes Wortes leider verschleierte Parallele (ich zitiere ohne Veränderung des Textes): yadi vatsā apākṛtā dhayeyuḥ tatra nā "dhānaṃ vidhīyate | kiṃ tarhi mitratveno 'padīyate tatraidaṃ prāyaścittaṃ vakṣ[y]amānaṃ bhavati | vatsaprahaṇaṃ kiṃ vatsānādhāne prāyaścittaṃ | mṛgaṇāpaśūnāṃdhāne prāyaścittaṃ mā "bhūd ity apākṛtā iti apākṛtair dhāne prāyaścittaṃ | ... apare tu tatra dṛṣṭvā tu vrīhīn eve 'chanti vāyavye 'ti devatā-viśeṣa-niyamārthaṃ | yavāgve 'ti .... varttamāne vatsān apākṛtya punar yajete 'ti ... vāyavyā yavāgvā pracaryeta | .... nirvāpakalo na viśasyate | tatra nimittakāla eva nirvāpaḥ kuta etad gamyate | sāyaṃdohārttā vakṣyati iṃdrāya vrīhīn nirvapeta śvobhūte teṣv anunirvaped iti .... śvobhūteṣv eva vrīhi-yaveṣu vā prakṛtebhyo 'gnyādibhyo 'nyādibhyo 'nunirvapet | .... sānnāyyābhāvād dhotā nirgatayānābhyuditeṣṭi yasya sānnāyyaṃ candramā abhyuditi darśanāt | ... vgl. oben 2. 1 u. Brahm. Prāy. 22a: sāyaṃdoham iti samastatā yaṃ doham iti samasta-sāyaṃdohasyā 'pahāre doṣe vā dvaidhe dohanaṃ (!) avayavāpahāraśeṣeṇa yāga eva bhavati | atha dvaidhaṃ dohane prasrute tatra dugdhāsu vatsā-'pakāraṇādi dvitīyasyāṃ kubhyāṃ dohaḥ karttavyaḥ | ekasya dvayoḥ paśūnāṃ vā ekatra dugdhāsu vatsāpakaraṇādy anyasyāṃ tāvatyo dugdhāśeṣe dvaidhaṃ dohayet | dvaidhaṃ dugdhe ādyasya sāyaṃdohasyo 'palanobhayoḥ pracāraḥ karttavyaḥ | .... Bl. 22b: yadi sāyaṃdoha ārttiṃ nīyād indrāya vrīhīn nirvapeta .... yadi sāyaṃdohe vatsā dhayeyuḥ prātardohārttiḥ syāt tatra vāyavyā puroḍāśau karttavyau | sāyaṃdoha-prātardohe dhīte puroḍāśau vāyavyā ca yadi sāyaṃdoha ārttir iti vrīhayo niruptā vijñānaṃ pūrvā vatse dhīte indrāya vrīhīn yavān vā ... nirvāpaḥ karttavyaḥ | yady ubhāv aiṃdraṃ paṃcaśarāvam odanaṃ pacet | yady ubhāv iti prakṛtau sāyaṃdohaprātardohau tau pratyavamṛśyete | yady ubhā[v a]rtti[ṃ] nīyetām .. ity arthaḥ | tatre 'daṃ prāyaścittaṃ paṃcaśarāvam odanaṃ pacet | yad iha vidhīyate yavāgūḥ puroḍāśaḥ pañcaśarāvo vā sarvaskanne naṣṭe duṣṭe ve 'ty asyā yavād indrāye 'ti yamārtham ahaṃdrayājino 'pī 'ndrāryāgāvacanādyaḥ prakṛto yogo yavāgū puroḍāśaḥ pañcaśarāvo vā tat-saṃbaṃdho yāga syāt | — Bl. 24a: yasya sānnāyyaṃ haviś candramā abhyudiyāt vatsān u pratinudet sāyaṃdohe havirātaṃcanaṃ vrato yathākālaṃ yajeta .... Bl. 25a: dhīte [']dhīteṣv ārttigate vā vatsān apākṛtya punar yajet | cf. unten 5. 3 und Brahm. Prāy. 26b: yasya sānnāyyaṃ candramā abhyudita abhyuditasyā 'nantaraṃ paśukāmo 'māvāsyam iṣṭvā tūṣṇīṃ sarvān vatsān apākaroti ... cf. Agn. Prāy. 6b: vatsānāṃ dhāne vāyave yavāgūṃ | sānnayyā-'rtham apākṛtānāṃ vatsānāṃ pāne(ṃ) vāyu-devatyā yavāgūn nirūpya tayā yaṣṭavyaḥ sarvapāne etat prāyaścittaṃ | pīta-śiṣṭam eva haviṣaḥ paryaṃtaṃ cet | vyāhṛtihoma eva na yavāgūḥ | yavāgvā yāgaṃ kṛtvā punar yāgaḥ karttavyaḥ | vgl. Āśv. Prāy. 3a: sānnāyyārtham apākṛtānāṃ sarvapāne vāyudevatyāṃ

dohaṃ[606] ced[606] apahareyuḥ[606] prātardohaṃ dvaidhaṃ kṛtvā 'nyatarat sāyaṃdohasthāne kṛtvo 'bhābhyāṃ yajeta[607] | prātardohaṃ[608] ced[608] apahareyuḥ sāyaṃdohaṃ dvaidhaṃ[609] kṛtvā 'nyatarat[610] prātardohasthāne kṛtvo 'bhābhyāṃ yajeto[611] | 'bhau ced duṣyeyātām aindraṃ pañcaśarāvam[612] odanaṃ[612] nirupyā[613] ''gneyena pracaryai ''ndreṇā 'nupracared uttarām upo 'ṣya(to) v(ād)o 'bhābhyāṃ yajeta | sarvāṇi ced dhavīṃṣy apahareyur duṣyeyur[614] vā ''jyena ca devatā

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yavāgūṃ nirupya śrapayitvā yaṣṭavyaṃ | sa tvaṃ no . . . (RV. 8. 26. 25) īśānāya prahutiṃ yas . . . (RV. 7. 90. 2); vājy asi vā° (RV. 10. 56. 3) iti yājyānuvākye | avadāna-paryāptene 'ṣṭvā punar yajeta |

[606] A sāyāyaṃdohaṃ vekṣasvahareyuḥ B sāyaṃdoha cadepahareyuḥ [607—611] Diese und die inzwischenliegenden Worte fehlen bei D. [607] Brahm. Prāy. 68a: tathā 'nyataranāśe ekam api sa pūrva[ṃ] dvaidhīkṛtya nirmathya ity eke; — zu dem ganzen Passus Ath. Prāy. 4. 1 vgl. Āp. Ś. 9. 1. 21 ff.; cf. Āśv. Prāy. 17b: sāyaṃdohe naṣṭe prātardohaṃ dvidhā vibhājyai 'kaṃ bhāgam ātaṃcya tābhyāṃ yāgaṃ kuryāt || prātardohe naṣṭe tad-devatyaṃ puroḍāśaṃ kṛtvā yāgaḥ || āmikṣānāśe 'py etat || tasyāḥ prātardoha-vikāratvāt || āmikṣām eva utpādya tayā yajete 'ti kecit || vājinanāśe ājyena yāgaḥ || sānnāyye ubhaya-doṣe aiṃdraṃ paṃcaśarāvam odanaṃ gārhapatye śrapayitvā tene 'ṃdra-yāgaḥ || atra sarva-prāyaścittaṃ viṣṇu-smaraṇaṃ ca kāryaṃ | [608] A prātardhi cen [609] A cedvaidhaṃ B dvaidhyaṃ C dvaidhaṃ [610] A °nyatarata [611] A yajñeto B yajete [612] A pañcaśarāvodanaṃ; cf. Āśv. 3. 10. 27; K. Ś. 25. 5. 2; s. auch unten in 4. 4. [613] ABC nirūpyā° D setzt mit dem korrupten Passus wieder ein: tau bhau ce duṣyen mā tām aiṃdraṃ paṃcaśarāvam odanaṃ nirūpyā [614] Brahm. Prāy. 7a bringen folgende Klassifizierung des rituell Unreinen: duṣṭaṃ trividhaṃ varṇayanti | . . . . jātiduṣṭam āśrayaduṣṭaṃ saṃsargaduṣṭaṃ ca | jātiduṣṭaṃ palāṃḍu-gṛṃjanakā-''di | . . . . āśrayaduṣṭam anāryādi-parigṛhītaṃ tatrā 'pi mlechā-''dibhir anāryaiḥ saha saṃvyavahāra . . . . saṃsargaduṣṭaṃ malā-''dibhiḥ | . . . . evam ādibhir upahataṃ dravyam apo 'bhyavaharet | apaḥ pratigamayet || vgl. ibid. 7b: . . . . . tad vā prakṣepya tatrai 'vo 'dakam āsiñcet. . . . . ibid. 8a: atha pātrāṇy apo 'bhyavahared iti varttate . . . nirlikhed dārumayam . . . niṣṭapen mārttikaṃ | adbhiḥ sauvarṇa-rājataṃ saṃśodhayed iti śeṣaḥ | athavā nirlikhed iti varttate | nirlekhanaṃ ca saṃśodhanaṃ mārttikasya niṣṭapanaṃ sauvarṇa-rajatasyā 'dbhir eva saṃśodhanam | iti upasargaḥ || — Über den Begriff des S u b s t i t u t s findet sich ibid. Bl. 9a folg. eine Auseinandersetzung. Nachdem eine Stellvertretung des Opferfeuers und des Opferherrn als ausgeschlossen hingestellt ist (Bl. 9a: agner na pratinidhiḥ svāminaś ca pratinidhir nā 'sti | samavāyāt | yo hi yajate sa eva phalena saṃbadhyate | tasmād yajamānasya pratinidhir nā 'sti |) sagt der sehr korrupte Passus, in interessanter Weise den Begriff der O p f e r b a r k e i t umschreibend: . . . . yathā māṣā(!)-masūra-kodravā-''di yasya yaṃ(?) saṃyogaḥ | sarvatrai 'va pratiṣidhyate | ayajñiyā vai māṣāḥ | ayajñiyāḥ kodravā iti . . . und ibid. 10a: atha yajñiyam anapratinidheyaṃ

yajetā[615] | 'thā 'nyām adoṣām iṣṭiṃ tanvītā(m | a)po duṣṭam[616] abhyavahareyur[617] | brāhmaṇair abhakṣ[y]a[ṃ] duṣṭaṃ havir | bhūtaṃ[618] ced ājyaṃ skanded[618] bhūpataye[619] svāhe 'ti[619] tribhir prādeśair diśo mimāya tad yajamāno devāñ[620] janam[620] agann[620] ity[620] anuṣaṅgo[621] | yajñasya tvā pramaye 'ti catasṛbhiḥ parigṛhṇīyāt | yajñasya tvā pramayo-'nmayā-'bhimayā pratimayā (paridadema)[622] svāhe[622] 'ty | anutpūtaṃ

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yathā palāśasya pāribhadrakaḥ | aśvatthasya gardabhāṇḍaḥ khadirasya kadira(!) bhavati sāmānyena tu kvacit tatas teṣām aparigrahaḥ | anyatrā 'coditatvāt pratiṣiddhasya ca māṣāde(!) aparigraha eva tatrā 'nugrahika ukta-vrīha(!)-yavā(!)-puroḍāśasya teṣām alābhe tuṣavatīnāṃ taṃḍulavatīnām oṣadhīnāṃ puroḍāśān kurvaṃti māṣādi-varjam iti ....; vgl. auch ibid. 28a: sarvaskanne naṣṭe duṣṭe vā yathāpūrvaṃ punaḥ saṃskaraṇam | und die ganz verderbte Stelle 29b: āsanneṣu haviḥṣu sarvasmin duṣṭe dugdhe vā naṣṭe vā sarvaṃ saṃśodhya vatsāpākaraṇādi-sadyaḥkriyā ṣoḍaśa-dārvidhmapiṃḍapitṛya ... vedyāḥ saṃskārah kṛta eva | mṛt pradīyate | āyatīr anumaṃtraṇaṃ |nā 'gnihotraṃ dohādi siddhaṃ | vedaṃ kṛtvā(?) paristaraṇādipātrayogaḥ siddham anyat | Vgl. auch K. Ś. 25. 4. 13 folg., — verunreinigtes Wasser wird weggegossen: AP 37. 18. 1. Das nirlekhanaṃ resp. saṃśodhanam der Opferinstrumente erfolgt mit der Hand: [śuddhir] yajñapātrāṇāṃ pāṇinā yajñakarmaṇi (Agnip. 156. 4).

[615] cf. Āp. 9. 15. 14 f. [616] cf. Brahm. Prāy. Bl. 6b: duṣṭam apo 'bhyavaharet | und Bl. 7a: tathā ca dharmaśāstre | vasā śukram asṛg majjā viṇ mūtraṃ karṇaviṇ nakhāḥ | ślemā-'śru dūṣikā(?) svedo dvādaśai 'te nṛṇāṃ malāḥ || cf. K. Ś. 25. 5. 9 folg., vgl. Anm. 58 und die dort zitierten Stellen. [617] Āśv. Prāy. 17a folg.: vyāpannaṃ havir jale vinikṣipet || tatrā ''jyena sviṣṭakṛt || prayājā-''dy-aṅga-havir-nāśe tu tad dhavir utpādyate na yajeta || na tatrā 'gnyanvādhānādi punaḥ prayogaḥ || [618] Nur verständlich als Korruptel einer älteren Fassung von Āp. 9. 15. 17: yad āryāṇām abhojanīyaṃ syān na tena yajeta; — statt bhutaṃ l.: pūtaṃ? vgl. unten: anutpūtaṃ [619] A skandet tad adbhūtayeye svāhe 'ti B made skande ced bhūtaṃyeye cet svāhe 'ti CD skaṃde ced bhūpataye cet svāhe 'ti; vgl. Āp. 9. 13. 6, 7; 14. 28. 6. [620] A devāṃ janmāṃga nityam B devāṃ janmāgaṃnityam CD devāṃ janmāṃgaṃ nityam; dieser Vorschrift entspricht genau Āp. 9. 13. 5. [621] Brahm. Prāy. 30b: devāñ janam agan .... iti skannam abhimaṃtryā 'po ninayet | Āśv. Prāy. 9a: athe 'ṣṭi-madhye haviṣāṃ skannam abhimṛśet || devāñ janam agan yajñas .... aṃhaso (Āśv. 3. 13. 15). bhūpataye svāhā bhuvanapataye svāhā bhūtānāṃ pataye svāhā yajñasya tvā pramayo 'nmayā 'bhimayā pratimayā drapsaś caskaṃda ceti (RV. 10. 17. 11)..... Auch des Überlaufens des Opfermuses wird gedacht: Āśv. Prāy. 16a: carau śrapyamāṇe prāgdiśi tāpād utsikte.... dakṣiṇataś ced .... paścāc ced .... uttarataś cet .... yugapat sarvataś cet ... vidikṣu [cet] ... || utsiktaṃ carum āpyāyati || [622] So BC; A liest: yajñasya tvā pramadānmayābhimayā paridadema svahe 'ty. Bl.'s Index verzeichnet nur: yajñasya tvā pramayonmayābhimayā pratimayā, so auch die wahre Meinung der korr. Fassung von D; vgl. Āśv. 3. 13. 15; zu vgl. ist ferner: Āp. 9. 13. 6.

ced ājyaṃ skanded[623] vittaṃ[624] prāṇaṃ[624] dadyāt[625] | tatho 'tpūtam[626] utpūyamānaṃ ced ghṛtaṃ[627] dadyād atho 'tpūtam[628] utpūyamānaṃ ced ghṛtam[629] prāṇaṃ dadyād[630] devatāntare[631] ced[631] ghṛtam[631] | āhutilopavyatyāse[632] | tvaṃ no agne | sa tvaṃ na[633] | iti sarvaprāyaścittaṃ[634] juhuyāt | tvaṃ no agne varuṇasya vidvān[635] devasya heḍo 'vayāsisīṣṭhāḥ | yajiṣṭho vahnitamaḥ śośucāno viśvā dveṣāṃsi pramumugdhy asmat || sa tvaṃ no agne 'vamo bhavotī nediṣṭho asyā uṣaso vyuṣṭau | ava yakṣva no varuṇaṃ rarāṇo vīhi mṛḍīkaṃ suhavo na edhi svāhe 'ti | devatā-'vadāne yājyā-'nuvākyā-vyatyāsa[636] 'nāmnāta[636]-prāyaścittānāṃ vā[637] yady

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[623] AB skaṃdet C skande [624] cf. Āp. 9. 13. 1. [625] cf. Mān. Ś. 3. 1. 2. 1. Auch die Verunreinigung der Schmelzbutter verlangt Sühne (Āśv. Prāy. 17 b): ājyo-'pahatau tajjale prakṣipyā 'nyat saṃskṛtya tena pracāraḥ || ; vgl. ibid. 18 a: avattadvy-avadānā-''deḥ ślemādinā nāśe punar āyatanād evā 'vadāya sarvaprāyaścittaṃ kṛtvā yaṣṭavyaṃ || eka-dvy-ādy-avadāna-vaikalyene 'ṣṭvā tvan no agne sa tvan no agne (Āp. 9. 12. 4) ity etābhyāṃ sruvāhutī hutvā punar avadāya yajete 'ty uktaṃ prāyaścitta-caṃdrikāyāṃ || [626] D anupūtam [627] A unklar; BC vṛtaṃ; cf. M. S. 1. 4. 13. [628] A °tpūyam [629—631] Diese und die inzwischenliegenden Worte fehlen bei D. A ve vittaṃ B va cica C ve cinva [630] cf. Āp. 9. 13. 2 yady utpūtaṃ citraṃ deyam. Dieß ist ursprünglich der Sinn des hier gänzlich korrumpierten Passus gewesen. [631] A evatāṃtaravedvittam B devatānāṃnarecaccittam C devatāṃtare cec cittam; so D, jedoch: °tara cec . . . [632] Das Zuviel oder Zuwenig bei dem Hersagen von Mantra erheischt Sühne (Āśv. Prāy. 18 a): āśrāvaṇa-pratyāśravaṇa-vaṣaṭkāreṣu maṃtrāṃtara-nyūnā-'tireke sati āśrāvitam atyāśrāvitam (Āp. 3. 11. 2) ity adhvaryuḥ sruveṇa juhuyāt || Des Ausfalls des ganzen Agnihotra-Opfers wird gedacht in Agn. Prāy. 10 b: prasaṅgād dhomaṃ lopaprāyaścittaṃ likhyate | ekasya dvayor bahūnām api vichede caturgṛhītaṃ manasvatyā juhuyāt | anekā-'gnihotrā-'tipatti-nimittaṃ manasvatyā caturgṛhītaṃ hoṣyāmī 'ti saṃkalpyā 'gniṃ vihṛtya manasvatī[r] juhuyāt | kecid yāvaṃtaḥ kāla- [l.: lā?] homena vichinnās tāvato(m) ekaikaṃ kālaṃ prati (!) ekaiko homaḥ karttavyaḥ | na manasvaty-āvṛttiḥ | pakṣahoma-nyāyena tān homān kuryād iti prāyaścitta-pradīpe | [633] RV. 4. 1. 4 f.; cf. Brahm. Prāy. 14 b: . . . . devatāvadāna-yājyā-'nuvākya-maṃtra-karma-viparyāse 'nāmnāta-prāyaścitt . . . . āpadi tvaṃ no agne sa tvaṃ no agna . . . . bhinna-krama-yogo(!)-viparyāsaḥ . . cf. „karmaviparyāsaḥ" oben in 3. 4. — devatāviparyāsa: K. Ś. 25. 5. 19. [634] CD °prāyaścittiṃ cf. hierzu Āp. 9. 16. 10. [635] RV. 4. 1. 4. [636] A °tyāsenātyāta B °tyāsenāmnātaḥ C °tyāsemnātyāta D °tyāsenvāmnāta; vgl. Āśv. 3. 13. 14. K. Ś. 25. 5. 19. [637] vgl. Āśv. Prāy. 17 b: yāgāt prāg dhotur yājyā-'nuvākyā-viparyāse sati . . . . . und ibid.: kṛte tu yāge anuvākyā-viparyāsa-jāte prāyaścittam eva na tu yāgā-'bhyāsaḥ || yājyāyām api avihita-devatāyāṃ tad-devatyāyām anyadevatyāyāṃ vā vihita-devatā-''deśaṃ kṛtvā vihitām eva devatāṃ dhyāyan yadi vaṣaṭ kuryān na tadā

ṛkto[638] 'bhy ābādhaḥ syād[638] bhūr janad iti gārhapatye juhuyād | yadi yajuṣṭa oṃ bhuvo janad iti dakṣiṇāgnau juhuyād | yadi sāmata oṃ svar janad ity āhavanīye juhuyād | yady[639] anājñātā brahmata om bhūr bhuvaḥ svar janad om ity āhavanīya eva juhuyād[639] ājyabhāgānte sve[640] devatām āvāhayiṣyan yasyai ('va) havir niruptaṃ syāt tato-'ntayā yajetā ''jyasyai 'tāni nirupya[641] | yadi bhāginīṃ[642] nā ''vāhayed[642] yatra smaret tatrai 'nām upo-'tthāyā ''vāhyā[643] ''vāpasthāne[644] yajeta[645] | barhiṣi skanne[646] nā ''driyeta | da-

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yāgā-'bhyāsaḥ pūrvoktaṃ prāyaścittaṃ viṣṇusmaraṇaṃ ca kāryaṃ || avihitayājyāṃ vadann avihita-devatā-''deśe dhyāne [l. °naṃ] kurvan yadi vaṣaṭ kuryāt tadā pūrvoktaṃ prāyaścittaṃ kṛtvā punar avadāya yajeta || sviṣṭakṛd-anaṃtaraṃ smaraṇe ājyene 'tyādi pūrvavat || agnīṣomīyena puroḍāśenā ''gneye yāge kṛte uktaṃ prāyaścittaṃ kṛtvā ''gneyenā 'gnīṣomīyayāgaḥ || sarva-prāyaścittaṃ viṣṇusmaraṇaṃ ca || cf. ibid.: devate anuvākye yājye vā viparihṛtyā ''jye avadāne haviṣī vā | devatā-viparyāsa āvāhanā-''diṣu vyutkramaḥ | anuvākyā-viparyāso 'nyadīyām anyasyā 'nubrūyāt | evaṃ yājyā-viparyāsaḥ | ājya-viparyāso jauhavau-''pabhṛtayor ity ādi | avadāna-viparyāsaḥ pūrvārdhāt pūrvārdhāt pūrvam ity ādi | havir-viparyāso nirvāpādi | yāge cā 'nyadīyasyā 'nyasya yāgaḥ | eteṣāṃ madhye anyatara-nimitte sati prāyaścittaṃ kartavyaṃ | yad vo devā . . . . nidhetana svāhe 'ti (Āp. 3. 11. 2) tiṣṭhann ājyāhutiṃ hutvā jānv ācyā bhūr iti gārhapatye juhuyād yadi yajuṣṭo bhuva iti dakṣiṇāgnau | vgl. dazu ferner Stellen wie Āśv. Prāy. 9 b: athā ''vāhanā-''diṣu devatānāṃ viparyāse yājyānuvākyāviparyāse vā juhū-'pabhṛd-dhruvā-''jyānāṃ paryāse vā pūrvārdhā-'vādāna-samaye aparārdhā-''dy-avadāne vā havir-viparyāse vā yad vo devā atipātayāni . . . . . (Āśv. 3. 13. 18) ity ājyāhutiṃ brahmā juhuyāt || tasmai yajamāno mukhyaṃ dhanaṃ dadyāt || yāgāt prāg yājyā-'nuvākyā-viparyāsajñāne prāyaścittaṃ kṛtvā punaḥ samuccārya yāgaḥ kāryaḥ || yāgānaṃtaraṃ jñāne prāyaścittam eva || Über die Vertauschung der Opfermaterialien sprechen auch Āśv. Prāy. 16 a: juhū-'pabhṛd-dhruvā-''jyānāṃ viparyāse yad vo devā iti sruvāhutiṃ brahmā juhuyāt || tasmai yajamāno mukhyaṃ dhanaṃ dadyāt | ; vgl. ibid. 16 b: haviṣāṃ viparyāseno 'dvāsane brahmā yad vo devā iti pūrvavaj juhuyāt || tasmai yajamāno mukhyaṃ dhanaṃ dadyāt || kapālānudvāsane (?) adhvaryur āśrāvayati cet tadā 'gnaye vaiśvānarāya pūrṇāhutiḥ ||

[638] A ṛcobhyābādhasyā B ṛktobhyābādha syād oṃ C rcobhyātvādha syād oṃ D ṛcobhyābādha syād oṃ; [639] AD lassen diese und die inzwischenliegenden Worte aus; vgl. Gop. Br. 1. 3. 3. [640] l.: sva-°? [641] D nirūpya [642] A bhāginīnāṃ nāvahayed B bhāginīnāvāhayed Brahm. Prāy. 36 a: bhāginīṃ cen nā ''vāhayet | bhāgo asyā 'stī 'ti maṃtrarthīya iti bhāginī yasyā nirvāpaḥ kṛtaḥ śāstreṇa yāgaś coditaḥ sā bhāginī tāṃ cen nāvāhayet. . . . . cf. Āśv. Prāy. 18 a: hotā yaṣṭavyāṃ devatām anāvāhye 'taraṃ karma yadi kuryāt tadā yatrai 'va smaret tatrai 'vo 'tthāya tāṃ devatām āvāhayet || na maṃdra-svara-niyamaḥ || manase 'ty eke || yady asthāninīm āvahayet tadā nigameṣu tāṃ nigamayet || sthāninīṃ cā 'dhva-

kṣiṇena ced yajetā 'rddharcāt[647] pratiṣṭhāṃ dadyāt | puroḍāśe du[ḥ]śrite[648] sarpiṣy annam catuḥśarāvam odanaṃ brāhmaṇebhyo dadyāt[649] | tatas tam eva punar nirvapet | puroḍāṣe vikṣāme[650] yato[650] 'syā 'kṣāmaḥ[651] syāt tato yajeta[652] | dveṣyāya taṃ dadyād dakṣiṇāṃ ca[653] | puro-

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ryuś ca yāgakāle caturgṛhītena dhrauvājyena yaṣṭavyāṃ yajet ‖ tad-devatye yājyānuvākye hotrā paṭhanīye ‖ anumaṃtraṇaṃ yajamānena ‖ tato viṣṇusmaraṇaṃ ‖ viparyāsenā ''vāhane brahmā pūrvavad yad vo devā iti juhuyāt ‖ tasmai yajamāno mukhyaṃ dhanaṃ dadyāt ‖ cf. Agn. Prāy. 16a: sthāninīm anāvāhya devatām upotthāyā ''vāhayen manase 'ty eka ājyenā 'sthāninīṃ yajet | yadi kasmiṃś cit karmaṇi yaṣṭavyā[ṃ] devatām anā[vā]hyai 'vo 'ttaram uttaram uttaraṃ karma kuryāt tadā yāvati gate smarati tad evo [l.: 'aivo] 'potthāyā ''vāhayet | yady asthāninīṃ pramādād āvāhayet tadā 'sminn eva krameṇa tām ājyena yajet | nigameṣu ca nigamayet | [643] A bāhyā [644] BC vāpasthāne [645] A yajed B yajetta; Āśv. 3. 13. 19 cf. Āśv. Prāy. 17b: anubrūhī 'ty atra bhāginy-ullekhe hotary api bhāginīṃ puro 'nu vā vadati prāg vadanāt smaraṇe sati caturgṛhītena dhruvājye yāgaḥ karttavyaḥ ‖ avadānā-'naṃtaraṃ smaraṇe saty abhāginīm iṣṭvā punar avadāya bhāginyā yāgaḥ kāryaḥ ‖ [646] Āśv. Prāy. 12b: upari sthāpitaṃ śākhe-'dhmā-barhir-ādi yady adhastāt patati tadā brahmapratiṣṭhā-manaso brahmavāco brahma-yajñānāṃ haviṣām ājyasya cā 'tiriktaṃ maṃtreṇa pūrvavat saṃsthāpyā ''jyaṃ saṃskṛtya sruksruvaṃ saṃmṛjya tenaiva maṃtreṇa svāhākārāṃtenā ''havanīye 'dhvaryuḥ sruvā-''hutiṃ juhuyāt ‖ yajñāya brahmaṇa idaṃ ‖ ājya-bhāgā-'naṃtaraṃ sthālyājyena hutvā viṣṇu-smaraṇaṃ kuryāt ‖ śākhe-'dhmā-barhiḥ-prastara-veda-paristaraṇa-pavitra-vidhṛti-paridhy-upaveṣā-''di-dravyāṇāṃ dāhā-''dinā nāśe (cf. oben in 2. 5.)| viṇ-mūtrā-''dy-upahatau vā 'dhvaryus taj-jātīyam anyad vidhāya svasthāne niyojayet ‖ tata ājyaṃ saṃskṛtyā ''jya-bhāgā-'naṃtaraṃ vā sruvāhutī juhuyāt ‖ tvam agne ayāsi (Āp. 9. 12. 4) °ṣajaṃ svāhā ‖ agnaye yasa idaṃ ‖ prajāpate na °ṇaṃ svāhā ‖ prajā °idaṃ tato viṣṇusmaraṇaṃ ‖ pavitra-nāśe miṃdādi-gaṇo prāyaścittam ity uktaṃ prāyaścitta-pradīpe ‖ ājyā-'valokanā-'naṃtaram etat prāyaścittaṃ tat-prāk miṃdā-gaṇa iti kecit ‖ sa cā 'gre vakṣyate ‖ sarvadā samuccayo vā ‖ idhmā-barhiṣoḥ prayājā-'nuyājānāṃ ca *nyūnā-'tireke* . . . .

[647] AD °rddharātrāt [648] cf. Brahm. Prāy. 31b: yasya puroḍāśau duḥśṛtāv iti brāhmaṇoktaṃ prāyaścittaṃ pradhāneṣv eva tad bhavati | gemeint ist M. S. 1. 4. 13. [649] cf. Āp. 9. 15. 18; Āśv. 3. 14. 1. [650] A vikṣāmepato B vikṣābheyato cf. M. S. 1. 4. 13. [651] A kṣāma BCD kṣāmaṃ [652] cf. oben 2. 1; vgl. Āśv. 3. 14. 2 und Brahm. Prāy. 32a: atha yasya puroḍāśau kṣāyata iti śrutidarśanāt piṇḍapitṛyajñādiṣu punaḥsaṃskāra eva karttavya ity uktaṃ | Agn. Prāy. 16a: haviṣi duḥśṛte catuḥśarāvam odanaṃ brāhmaṇān bhojayet | yadā havir apakvaṃ bhavati tadā tenai 'va haviṣā tat karma samāpya catuḥśarāva-parimitaṃ vrīhibhir odanaṃ paktvā caturo brāhmaṇān bhojayet | dakṣiṇāgniṃ vihṛtya tasminn odanaṃ paktve 'ty āpastambaḥ | [653] Agn. Prāy. 17b: kṣāme śiṣṭene 'ṣṭvā punar yajeta | ekadeśa-dagdhe prāyaścittaṃ na bhavati | [yadā] 'vadāna-paryāptaṃ nā 'sti cet tadā tenaiva mātrā-'pacāreṇaiva

ḍāśe sarvakṣāme nirvapaṇaprabhṛtyām udāhṛtya[654] | kapāle[655] naṣṭa[656] ekahāyanaṃ dadyād[657] | dhātā dadhātu pituḥ

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yāgaḥ karttavyaḥ | tantraṃ samāpya punar-viharaṇā-"di tasyaiva yāgaḥ karttavyaḥ | avadāna-dvaya-paryāptam akṣāma-dravyam asti cen naiva prāyaścittaṃ | idam ekadeśam adagdhasya lakṣaṇaṃ | aśeṣe punar-āvṛttiḥ | aśeṣa-dagdhe punar-āvṛttiḥ kāryā | sarva-dagdha ity abhiprāyaḥ | punaryāga-punarāvṛtyor ayaṃ viśeṣaḥ | varttamāna-karma(ṃ) samāpya punar ādita evā "rabhyā 'ṃtataḥ kriyā punar-yāgaḥ | punar-āvṛttis tu varttamānaprayoge naṣṭasya haviṣaḥ punar-utpādanam iti punar-utpāditena haviṣā sa eva prayogaḥ samāpayitavyaḥ | ayam anayor viśeṣaḥ | . . . . . kṣāme śiṣṭene 'ṣṭ[v]e 'ty asmin prayoge yā dakṣiṇā sā dveṣṭre dātavyā |

[654] A nudāhatya B mudāhyatya C °hṛtya [655] Diese und die dazwischenliegenden Worte fehlen bei D. [656] B neṣṭe ACD naṣṭe; cf. Ait. Brāhm. 7. 9: yadi kapālaṃ naśyet . . . aśvibhyāṃ dvikapālaṃ puroḍāśaṃ nivapet | [657] Āśv. 3. 13. 9; cf. Āśv. Prāy. 8a: puroḍāśa-śrapaṇam ārabhya kapālo-'dvāsana-paryantaṃ kapāle naṣṭa idam (nämlich: agnaye vaiśvānarāya pūrṇāhutiḥ) eva prāyaścittam || udvasanād ūrdhvaṃ na doṣaḥ || pātrā-"sādanā-"diśrapaṇād arvāk kapāla-bhedane gāyatryā śatākṣarayā saṃdadhāmī 'ti (Āśv. 3. 14. 10) saṃdhāyā 'bhinno gharmo . . . . . anusaṃtarantu (ibid.) . . . . prati dadhmo yad atra svāhā yajño 'pyetu devān (ibid.) iti maṃtrābhyāṃ apsu nikṣipet || evaṃ śvā-"dibhir ghrātāny api kapālāni pūrva-maṃtrābhyāṃ apsu nikṣipet | anyāni mṛnmayāni pātrāṇi bhinnāni aśuci-saṃbaṃdhīni vā bhūmir bhūmim agān . . . . bhidyatāṃ (Ā. Ś. 3. 14. 12) iti maṃtreṇā 'psu nikṣipet || baudhāyanā-"cārya-vāde kapālānudvāsane adhvaryur āśrāvayati cet tadā 'gnaye vaiśvānarāya pūrṇāhutiḥ || Āśv. Prāy. 14b: puroḍāśa-śrapaṇād ūrdhvam api kapālo-'dvāsana-paryaṃtaṃ kapāle naṣṭe iṣṭy-aśaktau srucaṃ dvādaśa-gṛhītena caturgṛhītena vā pūrayitvā juhuyāt || agnaye vaiśvānarāya svāhe 'ti || agnaye [vaiś]vānarāye 'daṃ° || pātrā-"sādanā-"di yāvac-chrapaṇaṃ kapāla-bhedane gāyatryā tvā śatākṣarayā saṃdadhāmīti saṃdhāyā 'bhinno gharmo . . . . . — anusaṃcarantu (Āśv. 3. 14. 10) || trayastriṃśad devān (ibid.) iti maṃtrābhyāṃ apsu prakṣipet || evaṃ śvādibhir āghrātāni kapālāni pūrvamaṃtrābhyāṃ apsu prakṣipet || tataḥ kapālā-'ntaraṃ prokṣaṇādi kṛtvā yojayet || sarvaprāyaścittaṃ viṣṇusmaraṇaṃ ca kuryāt || yathokta-saṃkhyā-'dhiko-'padhāne nyūno-'padhāne vā kapālānāṃ parasparaṃ samyaṅ-melanā-'bhāve vā 'ṃgula-dvayo-"rdhvapramāṇābhāve vā "jyabhāgā-'naṃtaram adhvaryur vyāhṛtibhiḥ sruvāhutīr juhuyāt || kapālo-'padhānakāle nihitā-'ṃgāre puroḍāśo-'padhānāt pūrvam anugate manasvatīm āhavanīye hutvā punaḥ kapāleṣv aṃgāraṃ nidadhyāt || anyāni mṛnmayāni pātrāṇy akṛta-prayojanāni bhinnāni aśuci-saṃbaṃdhīni vā bhūmir bhūmim agān . . . bhidyatām iti maṃtreṇā 'psu kṣipet || sarva-prāyaścittaṃ kṛtvā pūrvavat pātrā-'ntaraṃ yojayet || yasmin-kasmiṃś-cid dārumaye pātre tat-sthāne 'nyan nidhāya bhūr āyur me dhārayata prāṇaṃ me dhārayata prajāṃ me dhārayata paśūn me dhārayata āyuḥ prāṇāḥ prajāḥ paśavaḥ parāsidhyerann (TS. 3. 1. 8. 1) ity abhimaṃtrya miṃdādi-gaṇena dvādaśa-gṛhītena srucaṃ pūrayitvā jātavedasi sunavāma-soma mano jyotir (Āśv. 2. 5. 14) [iti] dvābhyāṃ tisṛbhir mahāvyāhṛtibhir juhuyād eṣa durgādi-gaṇaḥ || durgādi-gaṇena hutvā bhūmir

pitānaṣṭo [658] gharmo viśvāyur yato jātas tato 'py avāṃ [659] svāhe 'ti juhuyāt [655] | kapāle bhinne gāyatryā tvā śatākṣarayā saṃdadhāmī 'ti [660] saṃdhāya dhātā dadhātv ity eva juhuyād | āgneya[m] ekakapālaṃ nirvaped āśvinaṃ dvikapālaṃ vaiṣṇavaṃ trikapālaṃ saumyaṃ catuḥkapālaṃ [661] | naṣṭe bhinne ca bhārgavo hotā [662] kīṭā-'vapannaṃ [662] sānnāyyaṃ madhyamena parṇena mahī dyaur [663] ity antaḥparidhideśe ninayen [664] | mahī dyauḥ pṛthivī ca na imaṃ yajñaṃ mimi-

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bhūmim ity āhavanīye praharet || pātra-madhye jalādau varttamāna idaṃ prayaścittaṃ || kevala-pātrabhede āhavanīye prāsya miṃdādir eva na bhūr āyur ma ity uktaṃ prāyaścittaṃ caṃdrikāyāṃ || cf. Agn. Prāy. 14 b: kapāle naṣṭe 'nudvāsite 'bhyāśrāvite vā | udvāsanāt pūrvaṃ kapālasyā 'śuci-saṃsarga-nimittaṃ | yeṣāṃ śrapaṇā-'naṃtaram udvāsanaṃ teṣām anudvāsite kapāle saty āśrāvaṇādi kṛtaṃ ced ubhaye | nimittayor anyatara-nimitte sati vaiśvānareṣṭiḥ kāryā |

[658] Mān. S. 3. 1. 25. [659] l. agāṃ = agān [660] Āp. Ś. 9. 13. 8. Āśv. 3. 14. 10. M. S. 1. 4. 13. A wiederholt kṣāme yato syā kṣāmaṃ syāt tato yajeta dveṣyāyataṃ dadyād dakṣiṇāṃ ca puroḍāśe; cf. Brahm. Prāy. 32 b: yadi kapālaṃ bhidyeta gāyatryā tvā śatākṣarayā saṃdadhāmīti saṃdbāyo 'padadhyāt [661] cf. K. Ś. 25. 5. 1. — Brahm. Prāy. 33 a sehen noch folgende Möglichkeit vor: dvayo[ḥ kapālayor] bhinnayo[r] bahūnāṃ cai 'vam eva pṛthak saṃdhāyo 'padhānam ekaikasya tathā prakṣepaḥ kecid icha(m) ichaṃti yato jātaṃ tad apy aryo (?) tayato jāte tad apy agātāṃ (?) yato jātāni tad apy agur iti ye tu madhyama-puruṣeṇa pracaraṃti tad apy agā svāhe 'ti ... 33 b: atha yasya kapālaṃ naśyatī 'ti (vgl. M. S. 1. 4. 13) prakṣālya (?) yadā tat (?) haviḥ saṃtiṣṭhe[t] tathā-'gnaye vaiśvānarāya dvādaśakapālaṃ nirvaped iti .... 34 a: naṣṭādhigataṃ kapālam apsu prahared iti varttate viśvāyur jato (?) tātaṃ tad apy agā svāhe 'ti ... namas te rudra ity anumaṃtraṇam. — vgl. Agn. Prāy. 17 a: kapālaṃ bhinnam anapavṛtta-karma gāyatryā ... saṃdadhāmī 'ti saṃdhāyā 'po 'bhyavahareyuḥ | puroḍāśa-śrapaṇāt prāk kapāla-bhede gāyatryā tvā .... °mī 'ty anena maṃtreṇa saṃdhānaka-dravyaiḥ saṃdhānaṃ kṛtvā 'bhinno gharmo jīradānur yata ārttas (nach Āśv. 3. 14. 10) tad agan .... yajño 'pyetu devān (Āśv. S. 3. 14. 10, cf. Āp. 9. 13. 9) iti dvābhyām apo 'bhyavahareyuḥ | evam apalīḍhā 'bhikṣipteṣu | śvādibhir abhikṣiptāni tad-aśanā-'dibhir abhyasyā 'śuci-saṃbaṃdhāni kapālāny abhinnāny apy evaṃ kuryāt | abhinno gharma ity ādi pūrvavat | tato vaiśvānare-'ṣṭiḥ | ata evā 'nyāni mṛnmayāni | kapālebhyo 'nyāni mṛnmayāni bhinnāny abhinnāni ca | bhūmir bhūmim agān mātā ... bhidyatām ity apa evā 'bhyavaharet [662] A hotyatākīṭābbiḥ na D hotākīdyadyannaṃ; cf. Āp. Ś. 9. 2. 5; vgl. oben Anm. 119. [663] RV. 1. 22. 13. [664] A niyen B ninayeta C ninayet; Āśv. 3. 10. 23 f. Āp. Ś. 9. 2. 4; — cf. Agn. Prāy. 5 b: yadi havi[ḥ]ṣu muhyeyuḥ pātryā samayā vibhajyā 'nupūrveṇa pracared ity evaṃ devayāniḥ (l.: °yoniḥ) | bhinna-siktāni ca | .... prajāpate na tvad etāny anya (RV. 10. 121. 10) iti valmīkavapāyāṃ (vā) sānnāyyaṃ duṣṭaṃ madhyamena palāśa-parṇena juhuyāt | ..... anena svāhākārāntena maṃ-

kṣatām | piprtām no bharīmabhiḥ[665] svāhe 'ti | prāk prayājebhyo[666] 'ṅgāram barhiṣy adhiṣkanden[667] namas te astv āya-

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treṇa valmīkadvāre prasiṃcet | apsu vā tūṣṇīm | viṣyaṃdamā(da)naṃ mahī dyauḥ .... ity antaḥparidhideśe nirvapeyuḥ |

[665] cf. Āśv. Prāy. 16a: sānnāyyaṃ pāka-samaye kuṃbhīm atītya bahiḥ patati cet tadā tat pātrāṃ[ta]re ādāya paridhi-deśe mahī dyauḥ pṛthivī ca na ity anena ninayet ‖ sarvaprāyaścittaṃ kṛtvā 'vaśiṣṭena yajet ‖ sarva-nāśe punar-dohā-"di ‖ āmikṣa-yāge 'py etat samānaṃ ‖ tasyāḥ payo-vikāratvāt ‖
[666] D prayājebhyāṃ [667] cf. Komm. zu Āp. 9. 1. 17: .... purā prayājebhyo bahiṣparidhy aṅgāraḥ skandet ... vgl. Brahm. Prāy. 34a: yadi prāk prayājebhyo bahiḥparidhy aṃgāra skandet tam abhimaṃtrayeta adhvaryu[ṃ] mā "hiṃsīr ity evam ādibhiḥ purastād dakṣiṇataḥ paścād uttarata iti maṃtraviśeṣair uktam abhimaṃtraṇam | ...... yasyāṃ diśi skanno bhavati tatra yo 'vahito maṃtraḥ tenaivā 'bhimaṃtraṇaṃ bhavati | anyeṣām ādityaṃ purastāt paridadhātīty aparimāṇatvād ādityasya purastāt skanne prāyaścittaṃ na bhavati .... 34b: yadi bahavo 'ṃgārā bahiṣparidhi skannā bhavaṃti tadā 'bhimaṃtraṇādi-prakṣepāṃtaṃ karma pṛthak karttavyam abhihomās tu ṣaḍ ete ce 'ti abhijuhotīti brahmaprāyaścittāni sruveṇa juhotī 'ti; vgl. auch oben 2. 6 und Āśv. Prāy. 16a: prāk prayājebhyaḥ paridhi-deśād bahir yady aṃgāraḥ patati purastāt tadā brahmā tam aṃgāraṃ sruva-daṃḍena nidadhyāt ‖ mā tapo mā yajñas tapan mā yajñapatis tapan ‖ namas te astv āyate namo rudrāya te namo yatra niṣīdasi adhvaryuṃ mā hiṃsīr yajamānaṃ mā hiṃsīr iti ‖ yadi dakṣiṇataḥ patet sa eva sruvadaṃḍena nidadhyāt ‖ mā tapo 'si brahmāṇaṃ mā hiṃsīr yajamānaṃ mā hiṃsīr iti ‖ yadi paścāt patet tadā .... hotāraṃ mā hiṃsīr patnīṃ mā hiṃsīr yajamānaṃ mā hiṃsīr iti ‖ yady uttarataḥ patet tadā ..... āgnīdhraṃ mā .... yajamānaṃ mā ... iti ‖ athainam anupraharet ‖ ahaṃ yajñaṃ dadhe nirṛter upasthāt ... māmadanta iha no devā ..... yacchate 'ti ‖ prahṛtam aṃgāram abhijuhuyāt ‖ sahasra-śṛṅgo vṛṣabho jātavedā ... pratīkaḥ ‖ mā no hiṃsīd dhiṃsito na tvā jahāmi gopoṣaṃ ca no vīrapoṣaṃ ca no yaccha svāhe 'ti ‖ tataḥ sarva-prāyaścittaṃ viṣṇusmaraṇaṃ ca ‖ cf. Agn. Prāy. 18a folg.: prāk prayājebhyo 'ṃgāraṃ bahiṣparidhi nirvṛttaṃ sruvadaṃḍanā (l.: °daṃḍenā) 'bhinidadhyāt | yadi prayājebhyaḥ prāg bahiṣparidhy aṃgāraṃ gachet tadā sruva(ṃ)-daṇḍena pīḍayet | paridhi-grahaṇaṃ deśo-'palakṣaṇā-'rthaṃ | na paridhi-praharaṇo-'ttaram eve 'ti niyamaḥ | mā tapo mā yajñas tapan mā yajñapatis tapas | namas te astv āyate namo rudra parāyate namo yatra niṣīdasi | iti pratidiśaṃ japitvā tato (yadi) purastāc ced adhvaryu[ṃ] mā hiṃsī[r] yaja [l.: °jñaṃ] mā hiṃsīr yaja[mānaṃ] mā hiṃsīr iti | yadi paścād dhotāraṃ mā hiṃsī[r] patnīṃ mā hiṃsīr yaja[mānaṃ] mā hiṃsīr iti | yady uttarata āgnīdhraṃ mā hiṃsīr yaja[mānaṃ] mā hiṃsīr iti | pratidiśaṃ pūrvamaṃtra-śeṣaḥ | athai 'nam anuprah[ar]ed ahaṃ yajñaṃ dadhe .... śarma yachate 'ti tam abhijuhuyāt sahasraśṛṅgo vṛṣabho jātavedāḥ stomapṛṣṭho ghṛtavān supratīkaḥ | mā no hiṃsīd dhiṃsito na tvā jahāmi gopoṣaṃ ca no vīrapoṣaṃ ca yacha (Āśv. Ś. 1. 12. 37) svāhe 'ti | Dieses Zitat ist ein besonders deutlicher Beleg dafür, daß die Agn. Prāy. die Mantra

te[668] namo astu parāyate | namo yatra niṣīdasī[669] 'ty abhimantryā "ham yajñaṃ dadhe nirṛter upasthāt[670] taṃ deveṣu paridadāmi vidvān | suprajās tvaṃ śataṃ hi māmadanta iha no devā mahi śarma yachate 'ty ādāya sahasraśṛṅga[671] ity anuprahṛtya | mā no mahāntaṃ[672] | tvaṃ no agne[673] | somānaṃ svaraṇaṃ kṛṇuhi[674] brahmaṇaspate kakṣīvantaṃ ya auśijaḥ | sa tvaṃ no 'gne[675] | vṛṣabhaṃ carṣaṇīnāṃ viśvarūpam adābhyaṃ bṛhaspatiṃ vareṇyaṃ[676] | ud uttamaṃ mumugdhi no vi pāśaṃ madhyamaṃ cṛta avādhamāni bādhata[677] | ud uttamaṃ varuṇe 'ty[678] etābhir juhuyāt || 1 || sarvāṇi[679] ced āhutivelāyāṃ[680] patny[681] anālambhukā[682] syāt tām aparudhya[683] yajeta[684] | samāpyā 'mo 'ham asmi sā tvam[685]

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in der speziellen Fassung des Āśv. S. bringen; statt: „na" liest unser Ms. hier und Blatt 16a: „ne", also doch wohl: ne 't.

[668] A. V. 11. 2. 15. [669] Āp. 9. 2. 9. [670] Āp. 9. 2. 10. [671] Gemeint ist wohl: AV. 4. 5. 1. [672] AV. 11. 2. 29. [673] RV. 4. 1. 4. Brahm. Prāy. 34b: sahaṃ yajña ity anena maṃtreṇā "dṛte sahasraśṛṃga ity anupraharati [674] RV. 1. 18. 1. [675] RV. 4. 1. 5. [676] RV. 3. 62. 6. [677] RV. 1. 25. 21. [678] AV. 7. 83. 3. [679] Korrupt! etwa: savane zu lesen? [680] BC ahutavelāyāṃ; Āp. 9. 2. 1 ff. T. Br. 3. 7. 1. 9. Die fast wörtliche Übereinstimmung beider Stellen ist textgeschichtlich bemerkenswert. [681] A palp [682] A anālambhukī; Komm. zu Āp. 9. 2. 1: ārtava-vaśād sparśanā-'narhā [683] AC aparudhye B arupadhye [684] K. Ś. 25. 11. 13 folg. bestimmen, daß die menstruierende Frau die zur Weihe notwendigen Geräte niederlegen und auf Sand sitzen resp. stehen, nach Ablauf von drei Tagen mit Wasser, dem Kuhurin beigefügt worden ist, sich reinigen und erst alsdann zu bestimmten Diensten zugelassen werden soll; vgl. Āśv. Prāy. 18b: sūtikāṃ putravatīṃ viṃśati-rātreṇa karmāṇi kārayet || māsena strījanīṃ || tataḥ prāg yajamāna eva rajasvalāyām api ca karmāṇi kuryāt || sūtake(!) yajamānaḥ karmakāle snātvā karmāṇi kuryāt || ; (vgl. auch oben Anm. 257). — Āśv. Prāy. 12a: anvādhānadine patnī ṛtuma[tī] cet tāṃ vihāye 'ṣṭiḥ || yo kramaṃ [aṃ]tarvedyām (?) udag-agraṃ vidhāya patnī-maṃtrān yajamāno japet || etad [d]vitīya-prayoge || vikatiṣu (l.: vikṛtiṣu) dvitīyo 'pakramo na bhavati || upakramo-'ttarakām ṛtumatī cet sarvatra tāṃ vihāye 'ṣṭiḥ || prathama-prayoge 'nvāraṃbhaṇīyāyāṃ vrato-'panayanād ūrdhvaṃ ced ṛtumatī tāṃ vihāyā 'nvāraṃbhaṇīyāṃ samāpya yasyā 'nvārambhaṇīyā tat-karma samāpayet || yathā "huḥ || iṣṭy-anvāraṃbhaṇīyāyāṃ pāśuke vaikṛtīṣṭiṣu || vratād ūrdhvam ṛtuṃ dṛṣṭvā kuryāt kāryaṃ na lopayet || proṣite yajamāne vrātye 'hani ṛtumatī cet tadā paṃcame hi yāgaḥ || proṣite 'pi saṃkalpo-'ttarakālaṃ cet tām aparudhya kuryāt || cāturmāsyeṣu vaiśvadeva-parvaṇo yāge kṛte varuṇapraghāsā-"diṣv anvārabdheṣv api malinā-'mbarāyāṃ sve sve kāle 'parudhyai 'va yāga ity uktaṃ śaradvayyāṃ || ādhāne dakṣiṇā-pratigrahāt pūrvaṃ ced ṛtumatī tadā 'gnayo laukikā bhavaṃti || sarvam utsṛjyaṃ havir apsu kṣiptvā punaḥ samayā-'ṃtare 'gnyādhānaṃ kuryāt | dakṣiṇā-

iti tasyā dakṣiṇaṃ hastam anvālabhyo 'pāhvayītā[686] | "hutiś ced bahiṣparidhi[687] skanded āgnīdhraṃ[688] brūyuḥ[689] saṃkrahiṣyāṃ[690] tvā juhudhī 'ti[691] | tasmai pūrṇapātraṃ dadyāt[692] | puroḍāśaś ced adhiśrita udvijed utpated[693] vā[694] tam udvāsya barhiṣy āsādayet kim utpatasi kim utproṣṭhāḥ[695] śāntaḥ śānter ihā "gahi | aghoro yajñiyo bhūtvā "sīda sadanaṃ

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pratigrahā-'naṃtaraṃ ced ṛtumatī tām aparudhya samāpayet || śudhyanaṃtaram agnihotrā-"rambhaḥ || [685] AV. 14. 2. 71 cf. Āp. 9. 2. 3. [686] A °pākuvītā° D °pā[gr]hṇī(yī)tā° . [687] ABC bahiḥparidhi (A läßt dhi aus) [688] D °dhre [689] A brūya [690] C unklar; wohl: sakrayiṣyān; denkbar wäre saṃgrahīṣyan; vgl. Āp. 9. 16. 1 und die Bestimmung in Āśv. 3. 13. 16. [691] Brahm. Prāy. 36b: yadi bahiḥparidhy āhutiḥ skaṃded agnīdhaṃ brūyāt (!) etāṃ saṃkaṣya juhudhīti...; der folgende Komm. liest saṃkaśya... kaśyati gatyarthaḥ; zweifellos besser saṃkaṣya; wörtlich identisch mit MS. 1. 4. 13; cf. Mān. Ś. 3. 1. 3. 1 vgl. Āśv. Prāy. 9b: āhuter bahiṣparidhi-skandane pūrvavad abhimṛśyā "gnīdhras tām āhutiṃ juhuyād || yajamānas tasmai dhānyādi-pūrṇapātraṃ tadānīm eva dadyāt | Agn. Prāy. 16a: āhutiś ced bahiṣparidhy āgnīdhra etāṃ juhuyād dhutavate pūrṇapātraṃ dadyāt | yadi hūyamānā "hutir bahiṣparidhi skaṃdet tadā skannā-'bhimarśane kṛte āgnīdhras tām ādāya tūṣṇīm eva juhuyāt | homaṃ kṛtavate āgnīdhrāya tadānīm eva yena yena kena cid dhānyādinā rasādinā vā pūrṇa-pātraṃ dadyād iti | Der Sühne bedarf es, wenn die geopferte Speise auf die Streu herabfällt (Āśv. Prāy. 18a): āhutir hūyamānā yadi barhiṣy adhipatet tadā "gnidhraḥ devāñ janam agan yajñaḥ caskaṃde 'ti (Āp. 9. 10. 16) tām anumaṃtrya tūṣṇīm eva juhuyāt || yajamānas tasmai dhānyādi-pūrṇapātraṃ dadyāt || sarvaprāyaścittaṃ viṣṇusmaraṇaṃ ca kuryāt || — oder wenn sie nicht ins Feuer fällt (ibid.): hute haviṣi anagnau patite tvaṃ no agne sa tvaṃ no agne (RV. 4. 1. 4 folg.) ity etābhyām adhvaryuḥ sruvāhutī hutvā punar avadāya yajeta || [692] Āśv. 3. 13. 17. [693] AB utyuted [694] Āśv. Prāy. 18a sieht auch folgende, für die ausgebildete Kasuistik der Sühnezeremonien interessante Möglichkeit vor: ekakapālaḥ puroḍāsaḥ sarvahutas tat-paryāvarttane prāyaścittaṃ || yady ekakapālaḥ puroḍāśaḥ sarvahutaḥ par[y]āva[rta]te ta[t] tam adhvaryu[ḥ] svasthāne pratiṣṭhāpayet || prajāpater varttanim anuvarttasva..... nayantu (Āp. 9. 14. 1) yajamāno 'numaṃtrayate || pratikṣatre..... namaḥ (Āp. 9. 14. 2) || adhvaryuḥ sruvāhutī juhuyāt || askāṃ dyaur...... prajanayatu (Āp. 9. 6. 7) svāhā || yajñāye 'daṃ || askān ajani prājani..... prajanisīmahi (Āp. 9. 6. 7) svāhā || yajñāye 'daṃ || ; cf. Agn. Prāy. 17b: yadi puroḍāśaḥ sphuṭed vo 'tpated vā | yadi puroḍāśo bhidyāt | uduched (l.: udvijed?) vā tadā kim utpatasi...... sadanaṃ svam iti barhiṣi nidhāya tato mā hiṃsīr....... asminn āsīda barhiṣi ity abhimaṃtrayet | [695] cf. Āp. 9. 16. 11; Āśv. 3. 14. 13; Āśv. Prāy. 16b: puroḍāśasya bhedane patane vā kim utpatasi kim utproṣṭhāḥ śāntaḥ śāṃter ihāgāhi....... sadanaṃ svam iti || barhiṣi nidhāyā 'bhimaṃtrayate || tam [m]ā hiṃsīr devaprerita.... barhiṣī 'ti || abhimaṃtrya sarvaprāyaścittaṃ juhuyāt ||

svam āsīda sadanam svam ‖ mā hiṃsīr deva preṣita ājyena tejasā "jyasva mā naḥ kiṃcana rīriṣo | yoga-kṣemasya śāntyā asmin āsīda barhir iti | taptaṃ cet karma (guṇo) tv[696] antariyāt[696] sarvaprāyaścittaṃ hutvā mo 'dvijen[697] | (nā 'ṅgā "hutim[698] antarhitāṃ dadyān | na ta-pa-varga-nimittā-'bhāvāt pradhānalope 'ntarāye[699] vā nirvaped vyāpadyeta) | śeṣ(ād avadyeṣ)aś ced vyāpadyetā "jyena sviṣṭakṛd-iḍe samāpnuyāt | samāpte ced duṣṭo[700] na kṛtām antarāṃ vā vidyāt punariṣṭir abhyāvarteta | yajño yajñasya prāyaścittir bhavatī 'ti ‖ 2

agnyādheye samitsv āhitāsu nā 'gniṃ gṛhād uddhareyur nā 'nyata āhareyur | na prayāyān nā 'nugached | yadi prayāyād anugached vā saṃvatsaraṃ saṃvatsarābhiprāyo vā yadi tvared brahmaudanaṃ paktvā punaḥ samidham abhyādadhyād | agnihotraṃ ced anabhyuddhṛtaṃ śaraśarāsyād[701] amuṃ samūhe[702] 'ti brūyād | viṣyannam[703] agne[704] tvaṃ[705] na iti[706] juhuyān | madhyamena parṇena mahī dyaur[707] iti[708] tan[708] (madhyame palāśāvāṇaparṇena mahī dyaur iti[709] tan mamadhyame palāśāvāṇaparṇena[710] mahī dyaur[709] ity[708]) antaḥparidhideśe ninayed[711] | [d]uhyamānā[712] ced avabhi[n]dyād anya-

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[696] A tvāṃtarīyā B °nvāyāt; D °nvāṃtariyāt [697] A madvijetā BC mādvijenā [698] ABC °hutīm [699] D ṃtaye [700] AD. duṣṭe [701] ABCD śaraśarā (BC °rāt) syād; s. auch Āp 9. 6. 10; cf. Āśv. 3. 11. 19; śaraśarāyat; Komm. in Brahm. Prāy. 43 a faßt dies Wort onomatopoëtisch auf: yady adhiśritaṃ . . . . śaraśire 'ty eva[ṃ] śabdaṃ kuryāt; so auch Āśv. Prāy. 4 a: agnihotradravyam adhiśritaṃ śaraśarā-śabdaṃ karoti . . . . vgl. Agn. Prāy. 8 b: agnihotraṃ śaraśarāyat samoṣāmum iti dveṣṭāram udāharet | adhiśṛtam agnihotradravyaṃ yadi śabdāyet tadā 'bhimaṃtrayeta | [702] Āp. 9. 6. 10. [703] A viṣpannam B viṣaṃtam C viṣyaṃtam [704] A agnis [705] A taṃ C tvan [706] Zitiert ist: RV. 5. 24. 1. [707] RV. 1. 22. 13; vgl. Āśv. Prāy. 4a: atho "dvāsitaṃ tāpavaśena viṣyandamānam agnihotra-dravyaṃ tadā mahī dyauḥ pṛthivī ca na iti maṃtreṇa āhavanīyasya bhasmāṃte ninayet | sthālīgatena homaḥ | tad-abhāve dravyāṃtareṇa homaḥ | atha bībhatse dravye madhyama-palāśa-parṇena valmīka-vapāyāṃ prajāpate na tvad etāny anya ity ṛcā prakṣipya dravyāṃtareṇa homaḥ ‖ athavā tūṣṇīṃ prakṣipya dravyāṃtareṇa homaḥ | [708] D ityaṃtaṃ [709] Diese und die inzwischenliegenden Worte fehlen bei B. [710] D palāśaparṇena [711] Āp. 9. 2. 5; cf. oben Anm. 93 und Agn. Prāy. 8 b: viṣyandamānaṃ mahī dyauḥ pṛthivī ca na ity āhavanīyasya bhasmānte ninayet | viṣyandanaṃ tu pūrvavat | adhiśritā-'vasthāyāṃ pay[o]-yavāgv-ādy-agnihotra-dravya-viṣyaṃdanena *yadā 'gnim prāpyate* tadā sthālī-gata-dravyo-'pary udakam upasiṃcet | athai 'nad dakṣiṇena pāṇinā 'bhimṛśya japati | divaṃ tṛtīyaṃ devān yajño agāt . . . . . . pūrvahūtau (Ait. Brāhm. 7. 5. 3) | ity etābhyāṃ tata[ḥ] sthālīgatam apsu

syāṃ sthālyāṃ[713] dohayitvā 'dhiśrayed[714] | adhiśriyamāṇam[715] ce[t] skanded adhiśritam unnīyamānam[716] unnītaṃ punar eva sannam[717] ahutaṃ[717] skandet[718] punar ānīyā 'nyāṃ[719] dohayitvā 'dhiśrityo 'nnīya juhuyāt[720] | prācīnaṃ ced dhriyamāṇaṃ skandet prajapater viśvabhṛtaḥ skannāhutam asi svāhe 'ti[721] | dohanaprabhṛtyā homa[722] skandet[723] samudraṃ tvā

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prakṣipet | udvāsite viṣyaṃdane viṣyaṃdanena *yadā bhūmiṃ prāpyate* tadā mahī dyauḥ .... bharīmabhir (RV. 1. 22. 13) ity āhavanīyasya bhasma-madhye prakṣipet tataḥ punar-utpattir ubhayatra | [712] ABC uhyamānā; cf. Āp. 9. 5. 7.

[713] cf. AP 37. 3. 1 .... ājyasthālī cyavate pracalati vā .... ibid. 37. 20. 1 atha cet (udapātraṃ) prabhajyeta.... [714] Brahm. Prāy. 41 b: yadi duhyamānā 'vabhindyād anyām āryakṛtīṃ prakṣālya punar dohayet. Daß āryakṛtīm statt āryattatīṃ des Textes zu lesen ist, beweist der unmittelbar folgende Komm.: yadi duhyamānā 'vabhiṃdyād iti brāhmaṇadarśanād anyām āryakṛtīṃ ... Agn. Prāy. 6 b: agnihotram adhiśritaṃ sravad abhimaṃtrayeta | adhiśritam agnihotra-dravyaṃ sthālī-mūlena yadi sravati tadā sravam abhimaṃtrayeta | garbhaṃ sravaṃtam agadam akarmā 'gnir (akarma nach Aśv. S. 3. 10. 31)..... parastād (Āp. S. 9. 4. 1) iti bhinnaṃ siktaṃ vā 'bhimaṃtrayeta (soweit wörtlich gleich Āśv. Prāy. 3 a folg.) | sthālī-bhedena vikṣiptam agnihotra-dravyaṃ duṣṭaṃ bhavati | skaṃdanena ca vikṣiptam ubhayaṃ yāvat skannaṃ tāvan-mātraṃ duṣṭa[ṃ] bhavati na pātragataṃ (cf. oben Anm. 724) | samudraṃ vaḥ prahiṇomi svāṃ yonim api gachata | ariṣṭā asmākaṃ vīrā mayi gāvaḥ saṃtu gopatāv (Āśv. 3. 11. 6; cf. unten in 4. 4) iti maṃtreṇa duṣṭasyā 'bhimaṃtraṇā-'bhimarśane taṃtreṇa kuryāt | tata āpo (!) [']bhyavahareyuḥ | skanne payasy etad abhimaṃtraṇaṃ na bhavati agre vakṣyamāṇatvāt | [715] A adhiśrayamāṇaṃ [716] Bei A dittographiert. [717] A sānnamahutaṃ B sannamāhutaṃ C saṃnamaṃhutaṃ [718] Brahm. Prāy. 42 a werden folgende Möglichkeiten aufgezählt: yady adhiśritaṃ skaṃded yad udvāsyamānaṃ yad[y ud]vāsitaṃ yadi vo 'nnīyamānaṃ (?) yady unnīta[ṃ] yadi puraḥ purāhṛtaṃ (?) [cf. Komm. zu Āp. 9. 6. 2] homāya punar avanīyād ..... vāruṇīṃ nigadya vāruṇyā ''jyaṃ juhuyāt (!) imaṃ me varuṇa (RV. 1. 25. 19) ity ādyā .... ca nigadya tat tvā yāmī (RV. 1. 24. 11) 'ty uttarayā juhuyāt tatra karma pradarśyate; — in den Worten unseres Textes: punar eva ... ahutaṃ skandet kann eine Korruption von yadi puraḥ parāhṛtaṃ skandet (s. o.) gesehen werden. [719] ABC anyān [720] Āp. 9. 5. 8 f. [721] Vergl. dazu: prajāpater viśvabhṛti tanvaṃ hutam asi svāhā Āp. 9. 6. 3; Āśv. 3. 11. 11. [722] BCD homā; l.: ā homāt; [723] cf. Āśv. Prāy. 3 b: atha dohanādi-prācī[na]-haraṇāt prāg yadi skanne samudraṃ va iti maṃtreṇa yad adya dugdhaṃ pṛthivīm asṛpta .... tan mayī 'ti [Āśv. 3. 11. 7] cābhimaṃtryo 'pāṃśu japet | tad apsu prakṣipya pātragata-śeṣeṇa homaḥ | homā-'samarthe śeṣe 'nyāṃ dugdhvā homaḥ | Der Anfang dieses Passus ermöglicht ein Verständnis, wo nicht eine Rekonstruktion, des obigen Textes; s. auch die unmittelbare Fortsetzung der Āśv. Prāy.: atho 'nnayanādi-pūrvāhuti-paryaṃtaṃ dugdhā-''di-sādha-

prahiṇomī 'ty[724] apo[725] ninīyo[725] 'd uttamam ity abhimantryo 'd uttamaṃ mumugdhi na[726] ud uttamam varuṇe[727] 'ti vāruṇy(en)ā[728] "jyā-"hutīr[728] juhuyā[c][729] | (chāvalī[730] deva)

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raṇa-homa-dravye skanne prajāpater viśvabhṛti tanvaṃ hutam asī 'ty [Āp. 9. 6. 3] abhimṛśya apsu prakṣipya homasa[mar]thaśeṣeṇa vāruṇīṃ japitvā vāruṇyā pūrvāhutiṃ juhuyāt | anya-homakāla-paryaṃtaṃ yajamānasyā 'naśanaṃ bhavati | aśeṣe skanne sthālyāḥ punar-unnayanaṃ kārayitvā pūrvavaj juhuyāt | sthālyām apy abhāve ājyaṃ saṃskṛtyo 'nnīya pūrvavad dhomādi kartavyaṃ | athavā śeṣeṇa juhuyāt punar unnīyā 'śeṣe ājyam aśeṣe iti nimittatraye prakṛtivad dhomaḥ | vāruṇī japo vāruṇī homo 'naśanaṃ ca yajamānasya naimittikaṃ karmatrayaṃ punarhomaṃ ca gāṇagāriḥ || ājyam aśeṣa iti tṛtīya eva nimittaṃ tat trayaṃ śeṣahomaḥ punar unnīya homa iti kecit | Āśv. Pray. 4 b: prācīna-haraṇā-'nantaraṃ duṣṭe punar-unnayanaṃ ||

[724] AV. 10. 5. 23; Āp. 9. 5. 6; daher werden unreine Substanzen dem Wasser übergeben; cf. oben Anm. 58. Āśv. 3. 11. 6; Brahm. Prāy. 41 b: samudraṃ vaḥ prahiṇomīty anena maṃtreṇā 'pa upaninīya nīcau [l.: nīcair] dravyaṃ prāpyaṃ yatra skaṃdet tad apo ninayed iti brāhmaṇaṃ yad adya dugdham abhimantrayati . . . Āśv. Prāy.: atha sthālī-bhedād bhinnaṃ skannaṃ vā sādhāraṇam agnihotra-dravyam abhimaṃtrayet | samudraṃ vaḥ . . . . . . gopatāv (Āśv. 3. 11. 6) ity apsu prakṣipet | [725] AB ayoninīyo C apo minīyo D apo nīnīyo [726] RV. 1. 25. 21. [727] RV. 1. 24. 15; cf. Agn. Prāy. 7 a: āhuti-dvayasyā 'paryāptau anyaṃ dravyam.... juhuyāt | etad dohanā-"dy ā prācīna-haraṇāt | prācīnaharaṇāt prāg agnihotra (l.: °tre) skanne samudraṃ va ity anenā 'bhimṛśya yad adya dugdham (cf. Āp. 9. 5. 6) iti payasi | payo-vyatirikte dravye adhiśritā-'vasthāyāṃ skanne vakṣyamāṇaṃ' brāhm[aṇ]oktaṃ viṣyaṃdane yad abhimarśanaṃ tad bhavati | tataḥ skannam apo 'bhyavahareyuḥ | prākṛta eva homaḥ | prajāpater viśvabhṛti tanvaṃ hutam asī 'ti (Āp. 9. 6. 3) tatra skannābhimarśanaṃ śeṣeṇa juhuyāt punar unnīyā 'śeṣa ājyam aśeṣa etad ā homād vāruṇīṃ japitvā vāruṇyā juhuyād anaśanam ā 'nyasmād dhoma-kālāt | tata[ḥ] prayogaḥ | prācīna-haraṇādy-uttarāhuti-madhye yady agnihotraṃ skandet tadā prajāpater . . . asīti payo-'bhimarśanaṃ samudraṃ va ity anena taṇḍulādy-abhimarśanaṃ kṛtvā tataḥ skannam apo 'bhyavaharet | tataḥ sruci madhye homa-dvayasya paryāpta-dravyaṃ cetainaiva [l.: cet tenaiva] mātrā-'pacāreṇaiva homaḥ nā 'trā 'bhyānayanaṃ | yadi sarvaṃ skandet tadā punar unnīya homaḥ |; vgl. Ait. Brāhm. 7. 3: yasyā "gnihotry upāvasṛṣṭā duhyamānā spandeta . . . . sā yatra skandayet tad abhimṛśya japet . . . . tatra yat pariśiṣṭaṃ syāt tena juhuyād yady alaṃ homāya syād | yady u vai sarvaṃ siktaṃ syād athā 'nyām āhūya tāṃ dugdhvā tena juhuyāt . . .; cf. Āśv. Prāy. 3 b: pātra-gataṃ tad duṣṭaṃ śeṣā-'bhāve dravyāṃtareṇa homaḥ | [728] A vāruṇye dadyādāyāhutīr BC vāruṇyo nadyād ājyāhutī D vāruṇyādogdhādājyāhutīr [729] Āp. 9. 6. 1; — Brahm. Prāy. 42 b: vāruṇī prāyaścittaṃ karttavyaṃ varuṇo vā etat (!) yajñasya gṛhṇāti yad ārchati cf. oben Anm. 724. [730] D °vaṇī

sāyaṃ [yasya] skanno[731] homaḥ[732] syāt[732] prātar nā 'śnīyāt | prāta[r ya]sya skanno[731] homaḥ[733] [syāt] sāyaṃ nā 'śnīyān | (mantraskannaṃ)[734] ced abhivarṣen mitro janān yātayatī[735] 'ti samidham ādhāyā 'nyā(ṃ) dugdhvā punar juhuyād[736] | mitro janān yātayati bruvāṇo mitro dādhāra pṛthivīm uta dyāṃ | mitraḥ kṛṣṭīr animiṣā 'bhicaṣṭe mitrāya havyaṃ ghṛtavaj juhota svāhe 'ti[737] mantra-saṃskṛtaṃ[738] | kīṭā-'vapannaṃ hiraṇyagarbha[739] iti valmīkavapāyām[740] avanīyā[741] 'nyāṃ dugdhvā punar juhuyāt[742] || 3 || agnihotraṃ ced anabhyuddhṛtaṃ sūryo

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[731] ABC skanno D skaṃnnā [732] A homāṃ syāt B homāsyā C homāt D homā syāt [733] BCD homāt cf. Āp. 9. 6. 9; Agn. Prāy. 8a: varuṇī-japo vāruṇa-homo 'naśanaṃ ca | [734] l. vielleicht: °trasaṃskṛtaṃ; s. im folg. [735] RV. 3. 59. 1; Āp. 9. 2. 6 (fast wörtlich übereinstimmend); Āśv. 3. 11. 22; K. Ś. 25. 11. 23. [736] Brahm. Prāy. 42a: avavṛṣṭam nā mṛd eva kārttakasecanaṃ divyādir adbhiḥ saṃsarga ity arthaḥ | paṭalādi-dravya-vihṛtair ity arthaḥ ... tatra bhūr bhuva svar iti purastād dhoto vīdad ity evam-ādi brāhmaṇa-darśanāt | vyāhṛtīr agnihotram iti vo 'ccārya mitra iti pūrvām āhutiṃ juhuyāt parisamāpte tasminn aparahomāṃte stome ca parisamāpte 'pare punaḥ (!) ahomo vā 'parayor ity etat sūtram etad vratam ichaṃti | teṣām iha prāg aparahomād anyāṃ dugdhvā 'tha punar agnihotraṃ juhuyāt(!) anyāṃ dugdh[v]e 'ti vā 'n[y]ena dohanaṃ niyaṃyate | kiṃ tu punar agnihotraṃ vidhīyate anya[d] dravyam upādāya punar agnihotraṃ hotavyam iti payasi vā 'vavṛṣṭe niyamaḥ | kiṃ tarhi sarvadravyeṣv eva vṛṣṭeṣu tatra (!) avavṛṣṭavaśena etat | nai 'tan naimittikaṃ | cf. Agn. Prāy. 9a: mitro janān yātayati bruvāṇa iti samid-ādhanaṃ | sragāte(?) 'gnihotra-dravye yadā varṣet tadā nimittā-'nantaraṃ mitro .... juhote 'ty āhavanīye samidham ādadhyāt | tatas tenaiva homaḥ || vgl. Āśv. Prāy. 4b: agnihotra-dravye vṛṣṭir idaṃ (?) ścota(ṃ)ti tadā mitro .... juhota svāhā || mitrāye 'daṃ || iti samid-aṃtaraṃ nimittā-'nantaram eva juhuyāt || athavā prākṛta-maṃtra-sthāne ayaṃ taṃtraḥ | [737] ABC °hote 'ti [738] ABCD maṃtraṃ-° [739] AV. 4. 2. 7. [740] ABC vapāṃ [741] Mss. apa° resp. api°. Als Mittel, sich eines unreinen Gegenstandes zu entäußern, gilt das Heraufgießen resp. Aussetzen desselben auf einen Ameisen- oder Maulwurfhügel, das Aufhängen auf Bäumen, das Fortwerfen in Wasser. Letztere drei Arten bei Beseitigung eines Fötus angewendet: K. Ś. 25. 10. 14. [742] Āśv. 3. 10. 23; Brahm. Prāy. 43b: kīṭāvapannaṃ prājā(va)patyarcā valmīka-vapāyām avanīya bhūr ity upatiṣṭheta . . . prājāpatyarcā ... hiraṇyagarbha ity etayā apari punaḥ prajāpate na hi tvattānī 'ty etayā .... viṣya (?) saṃvā valmīka-vapāyāṃ kīṭāvapannam aṃtaḥparidhy avavṛṣṭe vā vidhānaṃ avanayed iti ...; cf. Agn. Prāy. 5b: duṣṭāni havīṃṣy apsu prakṣipet sarvatra | prajāpate na tvad etāny anya (AV. 7. 80. 3) iti valmīka-vapāyāṃ vā sānnāyyaṃ duṣṭaṃ madhyamena palāśa-parṇena juhuyāt | prajāpate ... rāyīnāṃ (!) ity anena svāhākārāṃtena maṃtreṇa valmīka-dvāre prasiṃcet | apsu vā tūṣṇīṃ |

'bhyudiyād[743] ihai 'va kṣemya edhi[744] mā prahāsīr[745] mām amum āmuṣyāyaṇam[745] iti śamayitvā praṇīya pravṛttā-'tipattau[746] maitraṃ caruṃ nirvapet sauryam[747] ekakapālaṃ | varo[748] dakṣiṇā | 'gnīn upasamādhāya yajamānaḥ patnī vā 'bhuñjānau vāgyatāv[749] araṇīpāṇī[750] sarvāhṇam[751] upāsīyātām[752] | dvayor[753] gavoḥ[753] sāyam agnihotraṃ juhuyād[754] | agnaye

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[743] Brahm. Prāy. 51 a: anuddhṛtaṃ ced abhyudiyād uttarato gārhapatyasya saṃstīryā 'gnihotra-pātrāṇi prayujya saṃstīrya (?) pavitram utpādya pavitre prākṣa . . . (?) sruvaṃ juhūm ājyasthālīṃ co 'ttarataḥ prayujya agnihotrasya daśahotrābhi . . . rśanāṃtaṃ kṛtvā saṃsādanāni gārhapatyasya pākayajñadharmeṇā "jyaṃ saṃsrutyo 'ttarataḥ agnihotra-pātrāṇām avasthāpya caturgṛhītaṃ gṛhītvā pavitre gārhapatye akṛtvā "jyasthālīm apanīya siddhaṃ | [744] Āp. 9. 7. 6. (Die differenzierenden Bestimmungen finden sich in 9. 7. 2 ff.; cf. 9. 7. 10); Āśv. 3. 12. 7. [745] D prahāsīd idam aham amuṣyāyaṇam iti [746] A pravṛttāpitau B pravṛttānipattau C pravṛttāpipacau (°tvau?) s. hierzu Āp. 9. 7. 6; — Brahm. Prāy. 58 a folg. behandeln das gleiche Thema; . . . prātar agnihotraṃ ced abhyudiyād anv agnir uṣasām agram akaśad (M. S. 1. 8. 9) ity unnītam abhimaṃtrayate | (Komm.) prātar agnihotragrahaṇāt praṇīte gnau prātar agnihotrārtham abhyudiyāt . . . na hi sūryābhyudaya eva yasyā 'hutam agnihotraṃ sūryo 'bhyudiyād brāhmaṇa-darśanāt tatre 'daṃ prāyaścittam anuṣaṃgaṃ kuryād anv agnir ity unnītam abhimaṃtrayate brāhmaṇadarśanāt . . . . . anādeśād adhvaryur evābhimaṃtrayate ābavanī-[yaṃ] yajamāna ihai 've 'ty abhimaṃtrayate . . . mām amum iti nāma gṛhṇāty āmuṣyāyaṇam iti gotraṃ māṃ yajñadattaṃ bhāradvāja ity evam anyatrā 'thā 'mum iti . . . prātar vastor iti aṃtato 'nuṣajed iti sāyam-agnihotra-kālātikrama uktaṃ | hutai maitraṃ caruṃ nirvapet | sauryam ekakakapālaṃ hute hutamātre sadyaḥkriyā syād iti | iṃdhānau dampatī vāgyatāv anaśnaṃtau sarvāhnam upāsīyātāṃ | . . . agnisamīpe . . . āsīyātāṃ dvayor gavoḥ sāyam agnihotraṃ juhuyād . . . sāyaṃ patny anvāste na prātar iti patnyā pratar-anvāsanam eva pratiṣidhyate . . . prātar agnihotraṃ ced abhyudiyād . . . anuddhṛtam . . . . uddharaṇād ārabhya prāk pūrvasyā "huter idaṃ prāyaścittam . . . vgl. oben 1. 2. [747] ABCD saurya; cf. Āp. 9. 7. 7. [748] A vanaro B caro; cf. Āśv. 3. 12. 8. [749] Auch der Bruch der Schweigepflicht verlangt Sühne (Āśv. Prāy. 17 a): yatra vāgyamo vihitas tad-bhreṣe ato devā (RV. 1. 22. 16) iti japed api vā 'nyāṃ vaiṣṇavīṃ ‖ upāṃśu-madhyamā-"dir yatra svaro vihitas tad-bhreṣe 'dhvaryur ābhir gīrbhir . . . . syāma (Taitt. Brāhm. 3. 7. 11. 4—5) svāhe 'ti sruvāhutiṃ juhuyāt ‖ yatra ekaśruty-ādi vihitaṃ tad-bhreṣe viṣṇuṃ śrutvā tad eva punaḥ paṭhet ‖ [750] BC aruṇāpaṇi D araṇiyāṇi [751] A sarvātsam BC sarvāhnim [752] B upâsīdhātāṃ; cf. Âśv. 3. 12. 9. [753] BC dvayokaṃchoḥ; ddvayor gaṭhoḥ; verbessert nach Āp. 9. 7. 9. [754] Brahm. Prāy. 47 a: yadi rudraḥ paśūn abhimanyeta dvayo gavo sthālyā dohane ca dohayitvā samānīya sajūr jātavedā (M. S. 1. 8. 6) iti pūrvām āhutiṃ juhuyāt | . . . . dvayor gavyo sthālyā dohanena ca (?) dohayitvā . . . . atha sthālyāṃ samānīya bhūr bhuvaḥ svar agni-

vaiśvānarāya dvādaśakapālaṃ puroḍāśaṃ nirvaped | yadi hy ayaṃ divā prajāsu hi manyeta sajūr jātavedo[755] divā pṛthivyā haviṣo vīhi[756] svāhe 'ti sajūruho[757] vā syāt sajūr agnaye divā pṛthivyā haviṣo vīhi svāhe 'ti dvādaśarātram agnihotraṃ juhuyād | yadi na viramayed agnaye[758] suśīryatamo[759] juṣasva svāhe 'ty aparaṃ dvādaśarātraṃ[758] niśāyāḥ sāyamāhuter atipattir[760] prātarāśe prātarāhuter āsādyā 'gnihotram ā[761] ta-

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hotraṃ sajūr iti co 'kt[v]ā pūrvām āhutiṃ juhuyāt Bl. 48 a: dvayor gavor ekasyā dvayor vā niṣīdane punaḥ prāyaścittam ity upajātam iti kṛtvā prāyaścittaṃ bha[va]ti. Bl. 60 b: dvayor gavoḥ sāyam agnihotraṃ hutvā . . .

[755] Āp. 6. 14. 12. [756] C vrīhi [757] A sajūrudvo B sājūruho D sajūsaho gemeint: sajūr u hai 'va? [758] Statt dieser und der inzwischenliegenden Worte setzt D: niśā [759] A suśīryatapto B suśīryatamo C sruśīryatamo [760] cf. K. Ś. 25. 10. 23; Agn. Prāy. 4 b: atha rātreḥ prathamaḥ praharaḥ sāyaṃhoma-kālaḥ || daśa ghaṭikāḥ prātarhoma-kālaḥ || svakāle praṇīteṣv agniṣu (!) uktakālā-'tikrame prāyaścittam ucyate | sāyaṃkālā-'tipattau ājyaṃ . . . . saṃskṛtya caturgṛhītaṃ gṛhītvā āhavanīye juhuyāt | doṣā vast[o]r namaḥ svāhe 'ti maṃtreṇa | parisamūhanādikuśeṣū 'pasādanāṃtaṃ kṛtvā bhūr bhuvaḥ svar iti japitvā brāhmaṇāya gāṃ dattvā samid-ādhānā-"di-homa-śeṣaṃ samāpya teṣv evā 'gniṣu vāruṇīm iṣṭiṃ pūrṇāhutiṃ vā kuryāt | atha prātaḥ-kālā-'tipattau prātar vast(o)r namaḥ svāhe 'ti caturgṛhītaṃ hutvā kuśeṣū 'pasādanāṃtaṃ kṛtvā gāṃ dattvā homaśeṣaṃ samāpya (!) āhavanīyam evā 'nugamayen na dakṣiṇāgniṃ || punar gārhapatyād āhavanīyaṃ praṇayet | ihaiva kṣemya edhi mā prahāsīd [d]evadattaṃ mā bhāradvājaṃ iti praṇayet | atra maṃtre yajamāna-nāma . . . . iṣṭir mitraḥ sūrya iti devate || abhi yo mahinā divaṃ . . . . pṛthivīṃ (RV. 3. 59. 7) | pra sa mitra marto . . . . dūrāt (RV. 3. 59. 2) iti mitrasya caror yājyānuvākye | taraṇir viśvadarśataś . . . . anīkam (RV. 1. 50. 4) iti sūryasya || pūrṇāhutyau vā kārye | tato daṃpatī vāgyatau (s. oben 4. 4) tān evā 'gnīn jvalaya(ṃ)to upāsīyātāṃ | homakāle anaśnaṃtau ekasyā gor dugdham adhiśritya tasmin dvitīya-gor dugdham ānayet | tenā 'gnihotraṃ hutvā dakṣiṇāgny-āhavanīyayor na dhāraṇaṃ | tataḥ prātaḥkāle agnihotraṃ hutve 'ṣṭiḥ | agnir vratabhṛd devatā | tvam agne vratabhṛc . . . . . . jātavedaḥ | (A. Ś. 3. 12. 14) || pūrṇamāsavad ānyat || pūrṇāhutir vā || athā praṇīteṣu homakālātipattau agnīn vihṛtyā "jyaṃ saṃskṛtya juhvāṃ caturgṛhītaṃ gṛhītvā manasvatyā "havanīye juhuyāt || evam aneka-kālā-'tipattāv apy eṣaiva prāyaścittiḥ || atīta-homā api pakṣa-homa-nyāyena kartavyā ity eke |. Die Versäumnis eines Manenopfers muß rituell gesühnt werden (Agn. Prāy. 19 a): apastaṃbo-'kta-piṃḍapitṛyajña-lopa-prāyaścittaṃ | piṃḍapitṛyajñā-'tipatti-nimittaṃ caturgṛhītenā "jyena saptahotāraṃ hoṣyāmī 'ti saṃkalpya caturgṛhītaṃ gṛhītvā | mahā(ṃ)-havir hotā | satyahavir adhvaryuḥ | acyutapājā agnīt | acyuta-manā upavaktā | anādhṛṣyaś cā 'pratidhṛṣyaś ca yajñasyā 'bhigarau | ayāsya udgātā | vācaspate hṛdvidhe nāman vidhema te nāma | vidhes tvam asmākaṃ nāma | vācaspatiḥ somam

mitor[761] āsīta | saṃsthāpyau[762] 'm bhūr bhuvaḥ svar janad [d]oṣā vastoḥ[763] svāhe 'ti juhuyād | atha prātar ahar-aha[764] rātriṃ[764] rātrim ity upasthāne syād | agnaye 'bhyujjuṣasva svāhe 'ti sruveṇa gārhapatye juhuyād[765] | yasyā 'nnaṃ[766] nā 'dyāt[766] tasmai brāhmaṇāya[767] dadyāt[767] adhastāt samidham āharet | smṛtāgnihotrī tiraśco darbhān dakṣiṇāgrān[768] kuryād | yasyo 'bhāv anugatau sūryo 'bhinimloced[769] abhyudiyād vā 'raṇiṃ[770] gatā vā naśyeyur[771] asamārūḍhā[771] vā prakṛtyai

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apād mā daivyas taṃtuś chedi mā manuṣyaḥ | namo dive namaḥ pṛthivyai (M. S. 1. 9. 1 Text variiert vgl. TA. 3. 5. 1) svāhā vācaspataye brahmaṇa idaṃ ta ity āhavanīye juhoti | Das Verfehlen des richtigen Zeitpunktes ist selbst bei Einzelheiten des Opfervollzuges ominös (Āśv. Prāy. 18 a): *vaṣaṭkāre* anāgate atīte vā . . . . . . Noch mehr bedarf das versehentliche Auslassen eines Opfers oder Opfergliedes der Sühne (Āśv. Prāy. 18 b): prayājā-"dy-aṃgā-'karaṇe . . . . . . aṣṭau vyāhṛtīś ca sruveṇa juhuyāt ‖ piṃḍapitṛyajñā-'karaṇe 'py etat prāyaścittaṃ ‖ tad etat samiṣṭayajuṣaḥ pūrvaṃ kāryaṃ ‖ sarvatrā 'karaṇe . . . . Die versäumte heilige Handlung muß nachgeholt werden (ibid.): prāyaścitte kṛte paścād atītam api karma vai kāryam ity eka ācāryā ne 'ty ane[ke] 'pi vipaścitaḥ ‖ pathikṛn-mukhenā 'tipanna-yāgaṃ vā juhuyād iti kecit ‖ tad etad iṣṭy-aṃtarā-"raṃbhāt prāg yadā tatra kāraṇa-vaśān na kṛtaṃ tadā pathikṛn-mukhene 'ṣṭy-aṃtaraṃ kāryaṃ ‖ Auch bedarf es der Sühne, wenn gegen die beim Opfer vorgeschriebene Observanz in irgend einer Weise verstoßen wird (Agn. Prāy. 14 a): athā "gneyyā iṣṭayo vratā-'tipattau vratapataye vrata-lopa-nimitta eve 'ṣṭiḥ kāryā | sāgnāv agnipraṇayane 'gnivate | oder wenn die heiligen Feuer bei ihrer Anlegung verwechselt werden: yady anyo 'gnir āhavanīyāyatane āhavanīyārtham uddhriyate tam agnim anidhāyai 'va smarati cet tadā "yatanastham uduhye "dānīm uddhṛtaṃ nidadhyāt | tathā 'satī 'ṣṭir na bhavati | etasminn api pakṣe yady anapavṛtta-karmo 'duhyeta tadā vyāhṛtihomaḥ karttavyaḥ ‖ apavṛttaṃ tu na kiṃcid api prāyaścittaṃ ‖ tadā smṛtau etasmin pūrva-praṇīte nidadhyāt tadā 'gnivate 'ṣṭiḥ kāryā ‖

[761] A aṃtamitor [762] A samānya BCD sāmāny [763] B °vāstāḥ [764] ABCD °-aha rātriṃ [765] Brāhm. Prāy. 2 b zitiert als maßgebend für alle Sühnezeremonien: brahmā prāyaścittāni sruveṇa juhoty etat sūtram. Agn. Prāy. 19 a: sruveṇa juhuyād brahmā | sarvatre 'ṣṭika-prāyaścitteṣu brahmaiva karttā | Śrautaprāy. Candrikā 1 a: homa-sādhana-pātrā-'nuktau *juhuḥ* | caturgṛhītā-"di-viśeṣā-'nuktau juhvām ekagṛhītaṃ | vahni-viśeṣā-'nuktāv āhavanīyaḥ | kartṛ-viśeṣā-'nuktāv adhvaryuḥ | karma-madhye patitāni prāyaścittāni tu ājyena bhavaṃti | [766] A yasyānaṃnāsyāt B yasyāṃnaṃtādyā C yatyānaṃnādyāt D yasyānnanādyāt [767] A °dayadyād; BCD °yadadyāt [768] BC dakṣiṇāgnān [769] BC bhimloced; D bhiniproced [770] C °yāṇiṃ [771] B °yu samā° C yuḥ samā° D yurasamārūḍho

"va punar ādadhīta[772] ‖ 4 ‖ iti yajñaprāyaścitte *caturtho 'dhyāyaḥ* samāptaḥ[773] ‖

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[772] Āśv. 3. 12. 29 f.; Brahm. Prāy. 51 b: yasyo 'bhā[v] . . . .gārhapatyā-'havanīyāv anugatau sūryo 'bhyastam iyāt abhyudiyād vā punarādheyam eva tasya prāyaścittiḥ; K. Ś. 25. 3. 24; cf. Āśv. Prāy. 10 b: gārhapatyā-"havanīyayor nāśe tū 'bhaya-niṣṭha-bhasmanā 'raṇī ayaṃ ta (RV. 3. 29. 10) iti maṃtreṇa saṃspṛśye 'taḥ prathamaṃ jajñe agniḥ svād yoner . . . . . prajānan (Kauś. S. 133. 6) mathitvā gārhapatya ādhāya tata āhavanīyaṃ praṇīya pūrvoktaṃ prāyaścittaṃ [d. h.: die beim Erlöschen des gārhapatya-Feuers angewandte] kuryāt ‖ ubhayor ubhayasāpekṣatvena kramā-'nupatteḥ ‖ tata ubhayatrā 'nvādhāno-'pasthāne ‖

[773] BC lesen statt dieses Kolophons: ity atharvavede vaitānasūtre prāyaścitta-prasaṃge dvādaśamo 'dhyāyaḥ ‖ 12 ‖; B beginnt sodann mit: oṃ D ity atharvavede vaitānasūtre prāyaścitta-prasaṇgo dvādaśo 'dhyāyaḥ |